

THE STORY
OF THE YEARS
1906 — 1916

ELIZABETH S. STRACHAN

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THE STORY OF THE YEARS

A History of the Woman's Missionary
Society of the Methodist Church,
Canada, 1906-1916

By

MRS. E. S. STRACHAN

Field, later Foreign, Secretary since 1881

With Introduction, Foreword (China), Home Base
and Distinguished Service Order Chapters

By

MRS. W. E. ROSS

Dominion President since 1897

VOL. III.

TORONTO

WOMAN'S MISSIONARY SOCIETY METHODIST CHURCH, CANADA
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WOMAN'S MISSIONARY SOCIETY
METHODIST CHURCH
CANADA

PREFACE


IT is difficult to compress within suitable bounds and at the same time give anything like an adequate "Story of the Years," 1906-1916, during which the Woman's Missionary Society of the Methodist Church, Canada, has continued its God-given work.

Following the account of the first twenty-five years of the Society's operations, so faithfully and so ably presented by the late Mrs. H. L. Platt in the first and second volumes, we find an embarrassment of material—informing and interesting—concerning the wonderful expansion and consolidation so obvious in all departments.

In harmony with the plan previously adopted we consider the missions in the same general order, only striving to mark their development and the opening of new stations.

ELIZABETH S. STRACHAN.

HAMILTON, ONT., 1917.



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INTRODUCTION

SO much is crowded into the days and months of the swiftly passing years that it is well, at the close of each decade in the history of the Society, to gather up the scattered threads of thought and action and weave them into an imperishable record.

During the last more than two years of the period, sorrows hitherto unknown, losses irreparable, and cruel anxieties have been the portion of many of the women of our sisterhood, but they have been sustained by the surety that their sacrificial offerings have not been in vain, for we are all one in the hope that after this heart-breaking war is over, in which the ends of the world have touched each other, we shall live in a new world where brotherhood and love, justice and righteousness shall prevail. In order to this all men must become acquainted with the Christ; must know, cherish and pursue His ideals.

It is a great satisfaction that our beloved Foreign Secretary, Mrs. E. S. Strachan, who has been "an eyewitness and minister of the word from the beginning," has been able to set in order for us the events of the past ten years interwoven with the charm of her own personality.

Introduction

The introduction to the first volume of the series referred to the work of the Women's Missionary Societies of the world as a revelation of the new life which came to Christian womanhood in the latter part of the nineteenth century. Since then there has been merely an unfolding of this higher life, an evolution toward increased spiritual and mental power in the individual and greater efficiency in methods of work; just an earnest effort to reach the highest in the service of Jesus Christ our Lord; therefore those who come to this "Story" expecting something new, something spectacular, may be disappointed, for throughout it has only been possible to indicate the outward signs of that silent growth of the soul that "cometh not by observation," but is seen through a vista of years.

All will rejoice in the manifest increase in our fellowship, both abroad and at home. Where in our Educational and Evangelistic work in the Orient we had hundreds of young people and children we now have thousands. A larger number of trained Bible-women and a greatly increased staff of educated Christian Japanese and Chinese teachers, with added adequate and beautiful buildings, well equipped, have multiplied efficiency and enriched the quality of service rendered. But above all, those who are one in heart with our missionaries will exult in the goodly

Introduction

number of baptisms recorded from time to time, which is merely indicative of the "larger hope" that has come to multitudes not yet ready to identify themselves openly with the Christian Church.

At home, as we shall learn, new avenues have been entered along the line of Social Service, and to all advances in the different fields an added membership in the Society and an increased annual income have given joyous response.

The student will note that the Board has with steadfastness adhered to its first well-considered plan of establishing in the East strong centres from which to extend Christian influence and effort. The city of Kofu, Japan, is an example, where from an adequate base five missionaries and seven Bible-women reach forty-six out-stations with their thousands of children. This plan of central concentration in strategic cities has proved an immense success, but the time has now come in Japan and China when forces could be widely distributed were they available. Favorable public sentiment, open and inviting towns and villages; eager, waiting hearts here and there, all combine to urge this course, and the only hindrance is the lack of missionaries.

Will every member who reads these pages, whose dominant desire is the coming of the Kingdom, pray that this reproach may be

Introduction

lifted; pray for added missionaries and native helpers abroad and for leaders at home—sorely needed; pray that the women of Methodism in this crucial hour may not fail to respond to evident forward leading?

Caleb said, "Let us go up at once and possess the land," but the people answered, "We are not able to go up." Then the Lord spake, "But as truly as I live, all the earth shall be filled with the glory of the Lord."

This definite prophecy, coupled with the promise given by the Son of our Lord, "Lo, I am with you," should enable us with triumphant courage to, with Him, "go up," and thus seek to share in His ultimate glory.

ELIZABETH W. ROSS,
President of the Board of Managers.

HAMILTON,
January, 1917.

INDIAN FIELD

Crosby Girls' Home

Elizabeth Long Memorial
Home

Coqualeetza Institute

Cross Lake, Manitoba

Nelson House, Manitoba

INDIAN FIELD

THE place of Christian effort among our Indian population is evidently not lessening in importance or obligation, nor in its privilege.

Their need, their circumscribed possibilities, their lack of ambition, their inherited diseases and superstitions, their ignorance, their degradation—largely through contact with evil white men bringing the drink traffic and its diabolical retinue—all sound a loud, insistent appeal to everyone having a sense of justice (to say nothing of generosity), but especially to the Church of God, that the utmost possible be done to atone for such wrongs, to replace darkness and disease with light and health, to proclaim liberty to the captives of ignorance, fear and evil habits by the knowledge of God's Word and world, and the saving, cleansing power of Jesus Christ our Lord.

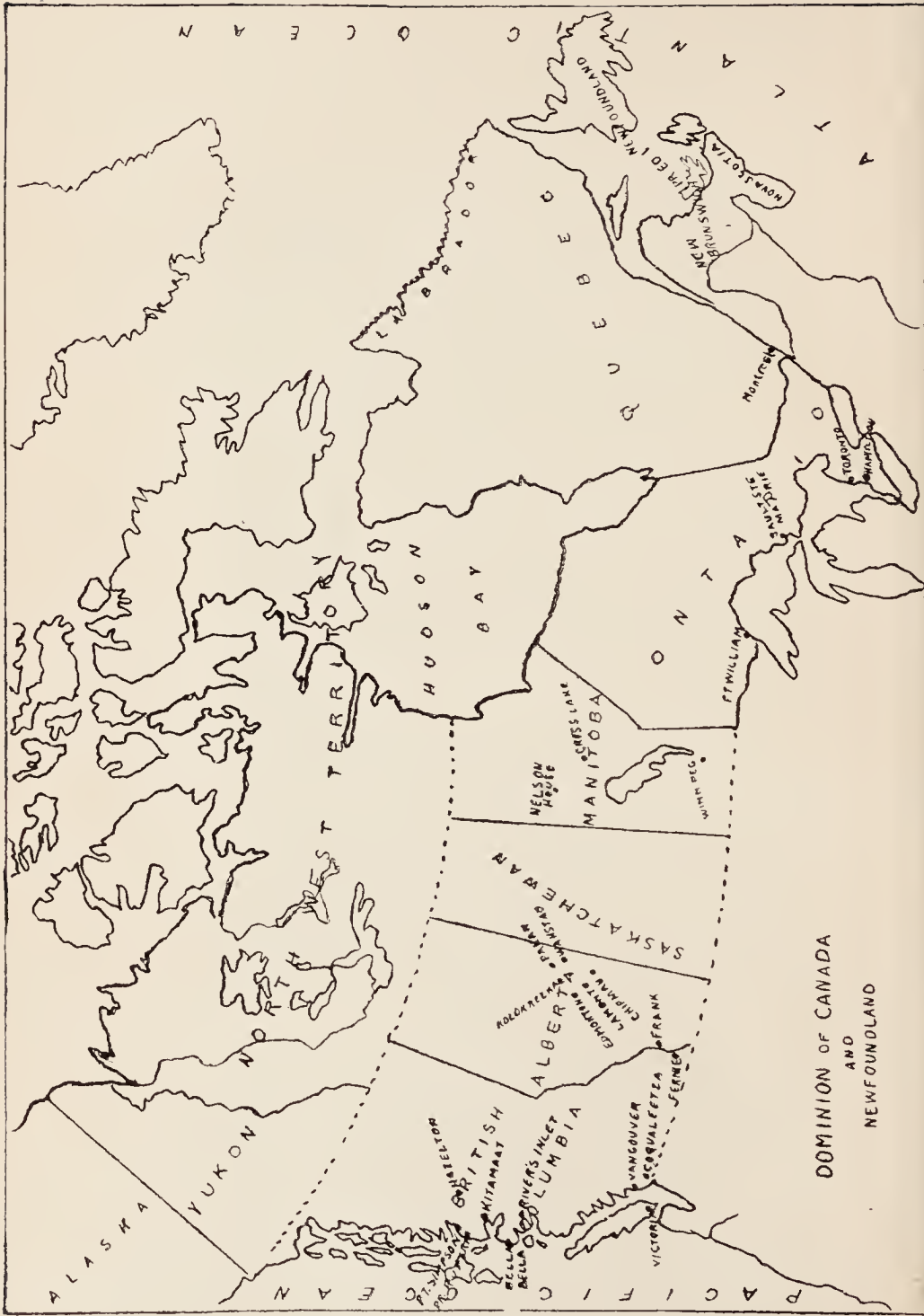
Canada's Indian population in 1914 was 103,531, of whom 5,086 were members of the Methodist Church. It is said that 8,209 are still worshipping the Great Manitou, and sacrificing to the Great White Dog.

There are 18,000 of school age and our Church is educating about 3,000. Six hundred are in its boarding and industrial schools.

Many are of the opinion that the co-education of Indian boys and girls up to the age of eighteen (as at Coqualeetza, where the W.M.S. shares responsibility), and ultimate enfranchisement are the only means that will solve the difficult Indian problem. So far, in the Homes entirely under the care of the W.M.S., Kitamaat is the only one where small boys are admitted, but everywhere social intercourse is being encouraged more and more.

HOSPITALS.

In the line of medical work not directly under its own control, the W.M.S. has continued to supply the salaries of eleven nurses—four at Port Simpson Hospital, four at Hazelton, and three at Bella Bella.



CHAPTER I.

CROSBY GIRLS' HOME, PORT SIMPSON, B.C.

THE early years of the Crosby Girls' Home were naturally full of intense interest, as a new path was being trodden and expansion was crowning the effort made while stimulating to further steps. The intervening years do not stand out through any startling events, but there has been the steady "continuance in well doing," that valuable quality in life or in an institution.

Rain! Rain in 1906! Rain and yet more rain all through the years, yet the Home still presents an attractive appearance, thanks to constant supervision and frequent painting, also to improvements in the two acres surrounding it. Tourists approaching the harbor instinctively ask, "What is that building in such a beautiful position, with so many magnificent views?"

Constant vigilance has to be exercised against that great foe of Indians, tuberculosis, and many times the hearts of the teachers have been saddened when promising pupils, earnest-hearted Christian girls, who, it was hoped, might live to be leaders and helpers in the uplift of their people, have

**Tuber-
culosis.**

Indian Field

succumbed to this dread disease. (Cases of this kind are now excluded.) It therefore brought great joy when in 1909-10 an out-door playroom was built, having a roof and board floor, but with open sides, where in rainy weather exercise might be taken.

Out-door Play-room.

One of the teachers writes: "It is impossible to estimate the value of our new playroom in the improvement of the general health of the girls. Through its use a great nervous strain has also been taken from the teachers. Four basket-ball teams have been organized, and the girls enter into this form of recreation with great zest."

In 1910-11 the foundation was made more secure at an expenditure of about \$600, the work being done by Indians and approved by an architect. A well costing \$350 was also furnished. We can imagine its value when pipes in winter become frozen, or water from the dam on the hill-side is exhausted in summer. A fire-escape, granted by the Government, was installed, and a Hyloplate black-board for the schoolroom.

Government Aid.

In all educational institutions among the Indians the authorities acknowledge their obligation as guardians by furnishing an annual grant, which for this Home since 1911 has been \$100 per capita for forty-five pupils. The number has varied between twenty-eight and forty-six, and five workers now are necessary.



CROSBY GIRLS' HOME,
Port Simpson, B.C.



FUTURE CANADIAN HOME-MAKERS
Girls in Crosby Girls' Home

Crosby Girls' Home

Children come and go, but character-building and the industries that contribute to it are continuous. We report, as ten years ago, gratifying progress both in studies and in household arts, prizes at local exhibitions having been obtained several years in both departments. Some specimens sent east, of composition, penmanship, maps, music score, accounts, crocheting, drawn-work, etc., would secure prizes anywhere. Equal excellence is shown in the making of bread, biscuits and cake, also in plain sewing.

In 1913 the Advisory Committee thought it well to comply with the Government suggestion to grant a general holiday at the close of the cannery season. This has become an annual event.

The comment made in 1915 is: "This month's vacation was undoubtedly beneficial physically, but of the moral effect we do not feel so confident. However, it is more and more felt that the parents' right and control must be recognized, and that through the girls the people, too, may be uplifted, for it is the life to which they must return."

The ever-recurring reward: "Many of our girls who have left us during past years are doing unusually well. Four were married at Christmas and are making happy homes. Six others are maids in good families, giving satisfaction." "Capable, well-trained, industri-

Happy
Homes.

Indian Field

ous, faithful." What more could be asked of any girls?

Distin-
guished
Visitors.

Welcome calls from passing tourists have been received at various times, who by their kind words and evident appreciation have encouraged the missionaries and enlivened the ordinary routine. Among them have been Earl Grey (at the time Governor-General), his daughter, Lady Sybil Grey, our present Governor-General, the Duke of Connaught, with the Duchess of Connaught and the Princess Patricia. Even more welcome, "a joy and an inspiration," the visits from the close friends of the school, including Rev. Dr. S. D. Chown, Dr. T. Albert Moore, Rev. T. Ferrier, our President, Mrs. W. E. Ross, Mrs. Thos. Crosby, with her sister, Mrs. Brown, and their daughters. The name Crosby is "as ointment poured forth" in all British Columbia, but more especially so at Simpson.

Our Roll of Honor includes the names of Misses Paul, Baker, Ida Clarke, Scholefield, Deacon, Hudson, Gray, Black, Powell; and in this connection, though not residing in the Home, we would not omit the name of Miss Laing who, after returning from five years in Japan, resumed her ministry to the sick, spending four years at Morley, and since 1910 being the efficient lady superintendent of the hospital at Port Simpson.

Crosby's Girls' Home

To Dr. Large and his staff, as well as their predecessors, grateful appreciation is felt for their invaluable aid to the Home in times of sickness. **Medical Help.**

In regard to the social life Miss Gray writes:

"We had a very happy Christmas season. Each girl tried her best to make someone else happy, and it was a really joyous time.

"All but two girls spent New Year's Day with their friends in the village. There were sports and games of various kinds, the raising of a new flag-pole being one of the chief events. In the evening we had a fancy dress party. One of the girls played and we all marched around the girls' dining-room for some time. The girls were very picturesque in their impersonations of Old Mother Hubbard, Little Bo-Peep, Little Miss Muffet, and many other friends of children. We then had a short programme, games, and refreshments. Miss Humphrey very generously sent us a gift of Christmas crackers, one for each girl, and these provoked much merriment.

"Last autumn Mr. Marchant, of Victoria, Inspector of Customs, visited us and was so interested in our school that he offered to give prizes. He gave Mr. Sharp, the Hudson's Bay factor here, ten dollars for that purpose. This was supplemented by Mr. Sharp, and

Indian Field

books were chosen with the hope that they would stimulate a greater desire for reading. On the evening of January 12th, a book was presented to each girl by Mr. Sharp, those who were the most worthy receiving the best books. These books are a splendid selection from the best girls' stories and are being much enjoyed by all.

"On February 6th, ten of the ex-pupils were invited to an afternoon tea by Miss Hudson. Nine came, one being out of the village. They related many incidents of their school days and when leaving expressed their thanks for the happy afternoon."

"March 17th our Mission Band held an apron sale and five-o'clock tea in the girls' dining-room, which had been made attractive with the pretty colors of the aprons and the dainty tea-tables. The older girls in the Band did the serving.

"The social event of the season has been a dinner party given by Mr. and Mrs. Charles Abbott; a bountiful repast was served. After dinner, speeches were made by Drs. Spencer and Large and Rev. Mr. Richardson, of Amyox. Mrs. Spencer poured tea and Dr. Large attended to the substantial part of the dinner. Mr. and Mrs. Abbott have been Christians for many years and true friends to the missionaries ever since Dr. Crosby's first work at Port Simpson. Mr. Abbott went

Crosby Girls' Home

on many missionary trips on the *Glad Tidings* in the early days."

The patriotic side:

"It pleases us that several of the girls who have graduated from our Home in the last two years come to see us frequently; some of them have joined a Women's Patriotic Society that has been formed for the purpose of knitting for our soldiers. Over two hundred pairs of socks were contributed in 1916. We meet alternate Tuesdays at the Mission House or here. To-morrow the meeting is here in the girls' dining-room. It was a very happy suggestion of Miss Deacon's and is working well; women come whom we have not been able to draw into any of the meetings previously. We meet at three, talk, knit, drink tea, have our closing exercises and disperse about 4.45." Patriotism.

The religious effort. Miss Powell writes:

"Work such as is being carried on in the Crosby Girls' Home, Port Simpson, has to be done largely in faith, with the hope that in the future a harvest will be reaped. The worker needs all the love and patience and tact of a mother, and that toward children who not only are not her own, but who are of a different race. All womanly virtues, graces and accomplishments can find scope here. The best, the very best, is not too good, and one, conscious of limitations, so often

Indian Field

Revival.

sighs to be more efficient, and turns for encouragement to the assurance that 'our sufficiency is from God.'

"Late in the winter a revival came to Simpson. It lasted about two months, and during the first three weeks the meetings were held night and day. We have been awakened at 4 a.m. by the people out parading the streets, accompanied by the band, and that after being at the meeting until midnight. Many professed conversion, and many who had grown cold have been brought back again.

"There was a wonderful influence in the meetings, especially while they sang—short choruses over and over again. Indians sing with much pathos and feeling. Often the whole congregation would be in tears.

"Some of us will never forget one Sunday afternoon when, in the attitude of prayer, they sang again and again this refrain:

"They crucified Him; they crucified Him
And nailed Him to a tree.
And there He died, a King, crucified
To save a poor sinner like me!

"Never before, as then, had we felt the wonder of the sacrifice of Christ.

"Several of our bigger girls stood up one night to testify for Christ, and some, we believe, are trying to be true to their testimony. This, and the fact that our numbers are increasing, gives us cause for thankfulness and encouragement."

CHAPTER II.

GIRLS' HOME, KITAMAAT, B.C.

“ Elizabeth Long Memorial Home.”

THE last glimpse of Kitamaat in the previous volume revealed a sad condition—Home in ashes, teachers and children scattered, the beloved Superintendent, Miss Long, obliged through ill health to return to her friends in Ontario, her life's active work completed; the founders of the Home, Rev. Geo. H. and Mrs. Raley, removed—no wonder all felt bereft. But morning always follows night.

The new building erected by the W.M.S. in 1908 and named “The Elizabeth Long Memorial Home,” began even before completion to receive the waiting children, a new feature being that provision was now made for eight or ten little boys. Twenty-seven children were admitted during the year. The full capacity, thirty-four, is usually occupied.

New
Home.

The Government had built a new village schoolhouse quite close to the Home, which was a great boon, especially in wet weather.

For ten years Miss Alice H. Jackson had given her strength to the uplift of these people, and in 1910 she was succeeded in the superintendence of the Home by Miss Donogh.

Indian Field

As at Port Simpson, the visit of Mrs. Ross and her friend Miss Nixon in 1911 gave great inspiration and pleasure.

Improvements in the surroundings rejoiced all—stumps cleared away, the hill-side graded, cribbings built, making it possible to have a level lawn in front of the Home, and an open play-house, 24 x 30 feet.

“The swings were a great attraction, but one child having been hurt, the Kitanaat Council forbade the little ones to swing, but did not enforce its law. The boys and girls had a meeting of their own next day, and all signed a petition respectfully asking the Council to change its mind, and then immediately proceeded to swing as often as they chose.”

Water Power.

“The sanitary conditions of the Home are good—there is a good, modern water system, with water taps on each of the four floors, supplied from a dam on the hillside, of three hundred feet elevation, and carried to the house by sunken water pipes. All sewage is carried to tide water by a large drain pipe.

Additional Dormitory.

“A most important addition of a dormitory with capacity for twelve beds has been built in the attic, which, with the large dormitory for girls and a small one for boys, gives air space for thirty-four beds, five hundred cubic feet for each child being the requirement of the Indian Department. On



"ELIZABETH LONG MEMORIAL HOME"

Kitamaat, B.C.



VICTORIOUS COMPETITORS

A group of Children in the Girls' Home, Kitamaat, and eight members of the Auxiliary. This Banner was won by the Kitamaat Mission Band at the 1916 B.C. Branch Meeting

Elizabeth Long Memorial Home

his last visit the Inspector said we have the best sleeping accommodation of any school he had seen in his recent visits.

“Operations are now going forward for a cement foundation and basement floor, to be completed before winter, which places the building in Class ‘A.’” **Class A.**

Miss Ida M. Clarke, who had spent six successful years at Port Simpson and three in Edmonton, was in 1912 appointed in charge at Kitamaat, a post she still occupies with advantage to all.

Soon after arriving she organized a Mission Band, which proved an education, and the meetings were much enjoyed.

At the beginning “the members all expressed a wish to give themselves to Jesus and to ‘do something for somebody else.’ Since then two of the older ones said that they made up their minds to be Christians when they joined the Mission Band.” In two years, chiefly by sale of their work, they contributed \$90.90 and \$101.60; 1916 brought \$146.00, and to them was awarded the banner for the year. A flourishing Auxiliary also exists.

“Do something for somebody else.”

By the kindness of Mrs. Reddick, wife of the missionary, music lessons on the organ had for a number of years been given several of the girls, who at length were able in turns to play at the church services.

Indian Field

English Required.

It seems "it is an endless struggle to get the children to talk English among themselves," but by instituting a reward system great improvement has been manifest, and consequent progress in the schoolroom.

With no doctor within one hundred and fifty miles and mails but once a month the appointment and arrival of a trained nurse brought great relief to the over-strained teachers, as well as an untold benefit to the village.

Miss S. E. Alton, who since 1895 has ministered so faithfully to the sick at Port Simpson, Bella Bella and, since 1914, at Kitamaat, thus writes:

"There are problems to be solved by a nurse in Kitamaat, how best to really help these people. In going around daily, in and out of the village homes, giving treatment or medicine as required or dressing wounds when necessary, the problem comes how to help these women to understand the ordinary care of their children, to clean up their homes and to grasp something of the principles of sanitation and ventilation.

"There are few in the village who consider it necessary to ventilate their homes.

"The best work can be done among the ex-pupils of the Home. It means much to the Kitamaat people to have such a home as the Elizabeth Long Memorial right in the village. The general health is very good, with

Elizabeth Long Memorial Home

the exception of tubercular cases; these are hard to help in their homes."

Miss Scouten says:

"Miss Alton is busy every day nursing and looking after the sick of the village, even having some night calls, which are not very pleasant these cold nights. Once a week she holds Mothers' Meetings, which are well attended. With all her work she is never too busy to help us in the Home. She is just the right person in the right place.

"Miss Alton has started the Indian women knitting and holding Mothers' Meetings. She gives them talks on the care of children, and germs, and things like that. I am sure it will be helpful. Tuberculosis is the only disease they need dread here. We give them plenty of nourishing food, and it is amusing when, after a hearty meal, the little boys rub their stomachs and say, 'I am plenty.'"

To growing girls accustomed from infancy to an outdoor life, a few weeks of camping in summer are delightful in prospect, in realization and in retrospect. For some years this has been enjoyed, with more or less of inconvenience. To add to the zest of all, 1916 brings visible signs of permanence and added comforts. **Camping.**

Following are extracts from personal letters:

Indian Field

**"Rest
Cottage."**

"We are looking forward to the usual camping time, four or five weeks in July and August, and we are arranging to have Mr. Moore put us up a small shack, which we speak of as our 'rest cottage.' We can go there sometimes for a few days' rest when we are tired and want to be quiet. As it is quite near Mr. and Mrs. Moore's, one will not feel nervous being alone. It will be very useful for keeping our tent, stove and other camping outfit in through the year.

"During camping season the teachers will use the shack, the girls will have our tent and we have the use of a government tent for our little boys.

"The lumber for the shack has come and is on the wharf now. One of the men in the valley is bringing his launch to take it across the water, and will have his horses haul it up to the camp ground. This is his donation; a splendid one, is it not? It is encouraging to have people willing to help us out.

"The little son recently born to Mr. and Mrs. Moore (formerly Miss Lizzie Donogh, of the Home staff) will be an added interest to us while camping."

CHAPTER III.

COQUALEETZA INSTITUTE,
CHILLIWACK, B.C.

DIFFERING from the two preceding stations, for whose management and support the Woman's Missionary Society is wholly responsible, the Coqualeetza Institute, while under the control of the General Society or Mission Board of the Church, has by agreement an equal claim on both Societies for support. Fortunately neither is called upon for any large amount, as the annual Government grant, together with the produce of the farm and other industries, in general meets the current outlay.

Management and Support.

There is little to be added to the succinct history and description already given. Through succeeding years continued faithful instruction, godly example and fervent prayers have built into the lives of hundreds of Indian boys and girls truths and principles, knowledge and inspiration, as well as practical skill in many handicrafts, which must result in purer, happier lives and more useful citizenship.

Mr. R. H. Cairns, who was the valued principal for seven years, tells of an ex-pupil,

Business Ability.

Indian Field

one of the Kitamaat boys, visiting Coqua-leetza, having six hundred dollars in his pocket, which he and his brother had saved from their earnings in lumber camps. Their intention was to open a small store at one of the fishing stations.

Three-fold Pledge.

The problem for the Indian here is not the *earning* of money, but the *spending* of it, and as elsewhere the drink traffic is the great foe. To fortify against this evil it is pleasing to read the record of Rev. Geo. H. Raley, who has been in charge since 1914, that "with the exception of three, the total enrolment (110) have taken the three-fold pledge against intoxicants, cigarettes and profanity."

A new open-air dormitory has been erected, accommodating twenty additional pupils, and still between sixty and seventy are waiting admission, showing growing appreciation.

Good progress has been made in the classrooms, markedly in the use of English, so necessary as a means of communication among children of different tribes and languages. Sixty attend school in an outdoor class-room.

"A good proportion of the graduates of the Institute are doing well. One is studying for the Methodist ministry; one went with the first contingent and one is with the second, while several others have enlisted.

"Every child knows that Canada is at war,

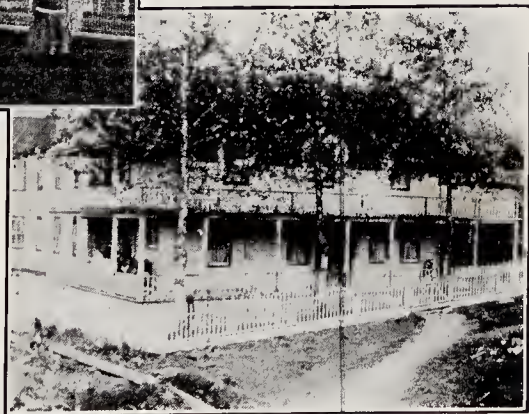


COQUALEETZA INSTITUTE

Sardis, B.C.



HAZELTON HOSPITAL



PORT SIMPSON HOSPITAL

Coqualeetza Institute

and every night the movements of the armies of the Empire are demonstrated with the aid of the blackboard, maps and diagrams. The patriotic spirit is maintained at a white heat."

SOCIAL SERVICE AT CHILLIWACK.

Since 1908 a neighborhood visitor has been engaged, who has found ample opportunities for the exercise of all her gifts. The work can scarcely be tabulated, but year in and year out Miss Minnie E. Hunter has ministered to these people. She writes:

"We have seven different Reservations, covering a distance from east to west of about fifty miles and from north to south of about ten miles. There are a number of Roman Catholic families scattered among the Methodist Indians. We have on the church roll a membership of 110. Being so scattered it is almost impossible to do any organized work, but we have the poor to help, the orphans to care for, the weak ones to strengthen, the sinning ones to point the way to the world's Saviour, the sick to nurse, the dying to pray with, and the sorrowing to comfort."

**Seven
Reserva-
tions.**

CHAPTER IV.

CROSS LAKE AND NELSON HOUSE, MANITOBA.

IN 1912 Miss Alice H. Jackson, formerly of Kitamaat, after taking a course of home nursing, spent a year at Cross Lake, ministering to the Indians, relieving their sufferings, teaching a sewing class, and conducting a small Sunday school.

Towards the end of 1913, after a journey of four days by dog-team, she arrived at Nelson House, Man., which is still the centre of her labors. Perhaps this is the most isolated of all our fields, yet how cheerfully she describes her surroundings:

Beginnings. "On my return from my holiday in the fall of 1914, the first work undertaken was converting the log shack set apart for my use into a livable home. With the missionary's assistance I was able to move into it five weeks later. The rough part of the work only was done, the finishing has taken the whole year, for I could only have men working when I had time to oversee them; the Chinese are not the only men who need watching when building.

"Finally it is almost complete. It is cosy and comfortable and an example to the



This building was converted into a home for Miss Jackson, Nelson House, Man. She has taken six little Indian girls to live with her.



A LONE WOMAN IN THE NORTHLAND

Miss Jackson with her motor power, off for an eight mile trip, 50° below zero, to visit the sick

Cross Lake, Manitoba

people, showing them how they can make their homes more comfortable and attractive.

“As spring advanced I began to think of a garden, for the only way to have vegetables here is to grow them. The outcome is a nicely fenced garden one hundred feet square, where I have sufficient potatoes for the year, and other vegetables which I have enjoyed throughout the summer. The days are so long during the summer months vegetation is very rapid, which adds to the flavor, so I have never enjoyed more delicious vegetables.

“As soon as I was settled in my own home I had an Indian girl live with me; she speaks good English, so acted as my interpreter. I found her very helpful as well as companionable, and my work was much more effective by having her on hand to talk for me, but after she had been with me six months her mother planned a marriage for her. Although Susie did not want to leave me and was not anxious to be married, such strong influences were brought to bear that she finally yielded. Subsequently she and her husband camped near-by, so she was still available to act as my interpreter.

“After four months of not too happy married life her husband died, so she is going away with her mother for the winter.”

Among other things sent from Toronto was a gramophone, which proved a great source of pleasure to Miss Jackson and many others.

Indian Field

Modes of Travel.

In her daily round of visits to the sick, especially the more distant ones, the dogteam, subsequently supplied, was a great help and a saving of time and strength, while 1916 furnished another most valuable aid to locomotion in the form of a small motor boat, quite a curiosity to the Indians. Some thrilling experiences in travelling make it very clear that no possible aid is too good for such noble service.

"It required a little courage to start off at 5 a.m. with the mercury down to 50 degrees, but once on the way I did not mind. The trails were very heavy, so we could not travel fast. Instead of four days for the round trip it took us six. At the camp I found all were suffering from colds, etc. They had no medicines of any kind. I remained until noon the next day and was busy all the time. I left medicines with them and heard later that all recovered.

Picnicking 50 Below Zero.

"We had a nice little service in one camp where several understood English. While crossing lakes and going through forests I saw tracks of moose, caribou and other denizens of the wilds, but none came in sight. I did hope I might catch a glimpse of one of the big moose I hear them talk about. I literally lived in my cariole while on the trail, just getting out to eat breakfast and supper. Picnicking in the forest with the temperature fifty below zero was a great experience. What

Cross Lake, Manitoba

impressed me most was the feeling of oneness with the 'Unseen Presence,' especially at prayers morning and night. As we lifted up our voices in song and prayer, the loving Father was very real, and prayer was truly talking to God. That hymn, 'Anywhere with Jesus I can safely go,' etc., has a new meaning to me since."

Again: "With the exception of a siege of la grippe, my health has been good. Though often very tired, through being busy every minute of every day, I have been happy and content. There have been lonely hours, but, for these and all I am deprived of, there have been abundant compensations. As we look back on the year's work, we have no great deeds to report, no great victories won, but just the doing of little things day by day. Suffering relieved, a sick one made more comfortable, a mother's fears removed, sad and lonely hearts comforted and strengthened, sympathy given, hungry ones fed and little children made happy. And through all there has been an endeavor to so live among these people as to give them Christian ideals and a higher standard of home life, and to reflect the Christ, who has been meeting every day's need with His abundant fulness and blessing."

**Triumphant
Ministry.**

FRENCH AND FOREIGN WORK

MONTREAL, QUE.

French Methodist Institute

French Protestant Home

Syrian School

FRENCH WORK

WHEN thinking of work among our French-Canadian compatriots there comes a warmer throb of fellowship as we recall the thrilling and pathetic history of their brave ancestors struggling with fierce and powerful Indian tribes.

The heroism and zeal of their early spiritual leaders, both priests and nuns, in shepherding their people and binding them to faith in God and Christ, evoke our highest admiration.

The bright, cheery disposition of the French, their domestic happiness, courteous manners and neighborly generosity attract us. These elements, together with their busy life of industry, leave many in contentment with very little education, so essential to the highest development of any community or nation. It is this, and *still more*, the open Bible, available to all, that our Church, and our Society, is striving to make possible and universal.

To secure an intelligent, moral, united people, ever loyal to Great Britain, to whom we are bound by so many ties, this is our aim in all our home fields through the spread of scientific and practical knowledge of the truth in nature and revelation.

As early as 1806 missionary colporteurs, sent by the American Methodist Church, were at work in what was then known as Lower Canada. In 1815 the Wesleyan Church in England sent Jean de Putron, who for nine years itinerated among the people, distributing Bibles and Testaments, sowing the seeds of eternal truth. The Church in Canada did not begin real mission work in Quebec till 1856, but when the Montreal Conference was formed in 1874 several small missions were found scattered throughout the Province.

CHAPTER V.

FRENCH AND FOREIGN, MONTREAL, QUE.

FRENCH METHODIST INSTITUTE, GREENE
AVENUE, WESTMOUNT, MONTREAL.

THE record year after year of success achieved in all departments gives evidence of intelligent direction, earnest, faithful teaching and spiritual influence on the part of the principal and staff of the French Methodist Institute. It also shows ability, diligence and responsiveness in the pupils.

Professor Villard, M.A., D.D., M.D., has not only proved to his home co-workers his eminent fitness to preside over this important Institute, but twice during the past few years he has received special honors from the Government of France, his native country.

Honors
from
France.

One cannot but take note of two who have continuously devoted their energies to the successful carrying on of this institution, not merely as a school but as a home, contributing largely to the health and comfort of all, as well as creating much of the social and spiritual atmosphere so influential in young life.

French and Foreign

Valued Former Workers.

One whose impress still abides was Mrs. R. H. Ross, who in 1906 completed ten years as superintendent of the home life, in which position she was succeeded by Madame Villard, who still holds it. Another whose excellent work must ever be remembered was Miss Masten, who in 1910 retired after twenty years as teacher and lady principal.

Educationally, as well as numerically, there has been marked success, a number of students matriculating each year, some passing on to take the Arts course in McGill University, others going to the Normal Department of Macdonald College.

As the Woman's Missionary Society shares equally with the Board of Missions in the ordinary maintenance of the Institute, we rejoice equally in all its successes, but especially do we gratefully read, year after year, of conversions and additions to the Church.

A still more joyous thrill comes from the fact that two or three of the pupils have become candidates for the ministry.

Patriotism and loyalty are shown in the statement that forty-two names are on our "Roll of Honor," two with a cross having paid with the sacrifice of their life their devotion to their country and to the cause of justice. The girls are bearing their share by their industry and self-denying contributions.



FRENCH PROTESTANT HOME

Montreal



SYRIAN SCHOOL

Montreal

French Protestant Home

FRENCH PROTESTANT HOME, BELMONT
PLACE, MONTREAL.

This Home, which was opened in 1906, has continued through the interval to shelter from twenty to thirty children. The little ones have a kindergarten; the older girls attend the Protestant public school, while a few pass on to the Institute. According to capacity all are taught little household arts and, of course, Scripture truth. Occasionally one is adopted. Some are removed by friends, but their places are soon filled.

SYRIAN SCHOOL (EAST END),
MONTREAL, QUE.

In her valuable leaflet, "The Origin of Work Among the Syrians in Montreal," Mrs. T. G. Williams writes as follows:

"Descending a few steps into the basement of the first French Methodist Church, corner Craig and St. Elizabeth Streets, Montreal, in 1904, would be found our missionary teacher, Miss Bouchard, busy with her little flock, mainly French children, with here and there an English child.

"This school was under the auspices of the Woman's Missionary Society of the Methodist Church, Canada, and this church for French-speaking people had been erected dur-

French, and Foreign

ing the incumbency of the late Rev. Louis M. Beaudry, one of the optimists regarding French evangelization.

"One year later a Syrian boy was brought to the school by a Syrian gentleman who was deeply interested in his countrymen. The boy, who had been denied admission to the public school, was anxious to learn English, and was delighted that someone was willing to accept him as a pupil. He proved to be a bright, intelligent lad, and now, developed into manhood, he is making his way in the world as partner in a wholesale firm.

Syrian Pupils.

"This was really the beginning of the Syrian Mission School. Soon twenty-five pupils were in attendance, but gradually the French pupils absented themselves and were admitted into the public schools. Since vacating the church, which was sold by the General Society, the school has been held in three different places.

"In 1912, when in great perplexity as to where a building could be found to carry forward this work, the trustees of the St. Nicholas Greek Orthodox faith kindly let their church for this purpose.

"In November of that same year, the Woman's Missionary Society purchased a good building, corner Dorchester and Sanguinet Streets, convenient to the Syrian colony, and during the following summer this

Syrian School

building was fitted up for school work according to city requirements."

There are now two teachers in this ever-growing school, but since 1902 Miss Lillian E. Bouchard has devoted herself to the French and Syrian children of this section, and besides teaching them has won her way into many of the homes, to their great benefit.

**Miss
Bouchard.**

Lately a small first aid outfit has been supplied, which she finds most useful. So valuable has her work proved it has received recognition from the city health authorities.

Anyone in need of a tonic should visit this centre of life, either at Christmas time or at the summer closing, when the building is crowded to capacity by interested parents, as proud of their children as are Canadian fathers and mothers.

A Sunday school and evening service also find here a home, and the Boy Scouts suitable headquarters.

The following indicate modes of effort:

"Some children are naturally clean, others naturally dirty, but are so simply because they know no better. I therefore devised a satisfactory plan through the winter, when the water was always warm. Certain pupils came on certain days about a quarter to eight, and I devoted the time until nine o'clock in bathing them well with plenty of soap and water.

**Health via
Soap and
Water.**

French and Foreign

The doctor was delighted with the improvement in the children. Ladies of Douglas Church sent vaseline, glycerine and boracic acid for my first-aid work (1915). I have attended to nine hundred cases of cuts, bruises, burns, abscesses, extractions, etc.

"I thought it important that the children should enjoy their play-time, so donations were freely given, with which we purchased swings, see-saws, skipping-ropes and games, also a few goldfish and some plants. Now, some prefer staying in the schoolroom to going home.

"I have formed a Kewpie Club, the object of which is to get the Kewpie smile and keep it. We have a bank we call 'God's Bank.' We give what we can, and with the funds help the sick and poor. We get the Kewpie pictures and cut them out, and some have Kewpie dolls which they love dearly. We have Bible stories and pass a pleasant half-hour as often as I can spare the time each week after work is done.

Rescued.

"There was one case came to my notice which caused me a great deal of anxious thought, a girl of mine who was lured away by a Jew. He promised great things, marriage included, took her out west, and there deserted her. I located her, and wrote to her, and continued to do so until I persuaded her to return home. She is with her

Syrian School

parents now and is so thankful to be back again.

“Young readers in Mission Circles and Bands may ask, ‘Who are these people and from whence do they come?’

Who are These?

“They are said to be descendants of the Hebrew, Greek, Phoenician and Bedouin tribes, obliged to leave their own country on account of the oppression of the Turk. Their homes were in Damascus and Beirut—Damascus being associated in our minds with Paul’s vision of Christ.

“Only about two thousand Syrians are living in Montreal and among them are some of the Roman Catholic faith, but those who attend the school of our Woman’s Missionary Society are of the Greek Orthodox Church and have their own priests and substantially built places of worship.

“I have visited the homes after school, keeping in touch with the parents, and have tried to teach them how to care for and dress the new babies. Their ways are so different to ours it was difficult to make them understand until the young ladies of Douglas Church bought me a baby doll and dressed it in the approved fashion. I have carried it in my club bag, undressed and dressed it countless times, and have found the results well worth the effort.”

Teaching by a Doll.

French and Foreign

A Bible-woman and a Deaconess also are doing what is possible by visiting, holding women's meetings, and helping in various ways to uplift the people spiritually and materially, centering their work at the All Peoples' Mission building on St. Urbain Street.

STRANGERS AND FOREIGNERS

Asiatic Foreigners

Orientalists in British Columbia—

Home and School, Victoria, B.C.

Japanese and Chinese, Vancouver, B.C.

European Foreigners

Ruthenians or Austrians in Alberta—

Wahstao

Kolokreeka

Chipman

Edmonton

Many Nationalities

All Peoples' Mission, Winnipeg, Man.

Frank, Alta.; Fernie, Michel, B.C.

Prince Rupert, B.C.

Vancouver, B.C.

Fort William, Ont.

Sault Ste. Marie, Ont.

Italian—Toronto, Hamilton, Montreal

STRANGERS AND FOREIGNERS

“Thou shalt neither vex a stranger nor oppress him.”

“Thou shalt not pervert the judgment of the stranger.”

“The Lord your God loveth the stranger.”

“Love ye therefore the stranger.”

“I was a stranger and ye took me in.”

“Go ye and teach the next one whom you meet—

Man, woman, child, at home or on the street—
That ‘God so loved them’ each in thought
so sweet,

He could not have them lost through sin’s
defeat,

But sent you with His message to repeat
That pardon through His Son might be
complete,

So shall our land be saved from sore defeat
And gather with the nations at His feet.”

CHAPTER VI.

ASIATIC FOREIGNERS.

ORIENTALS IN BRITISH COLUMBIA.

LESS than three years ago we find this startling statement:

“In addition to an Asiatic population already numbering forty thousand, more than seven thousand Orientals entered Canada during 1912. From the poll tax (\$500) on Chinese immigrants the Dominion and Provincial treasuries received last year no less than \$3,339,443, not one-half of one per cent. of which was spent by all agencies combined in giving Orientals in Canada an adequate opportunity to know and receive Jesus Christ as Saviour and Lord.”

In the early part of the period we are considering, a view given by one of our observant staff expresses much:

“While the labor unions are exercised about the influx of so many foreigners, we are more alarmed because of the very inadequate efforts toward their evangelization.”

ORIENTAL HOME AND SCHOOL, VICTORIA, B.C.

Earnest work has been done by our W.M.S. since 1887 in rescuing and sheltering, for a

Strangers and Foreigners

longer or shorter period, both Chinese and Japanese girls, and women with their children. Difficulties and hindrances have been many, ranging from ignorant and degraded self-will in individuals to dealing with cruel and mercenary highbinders in law courts, but surely there is a sufficient reward in liberated slaves, respectable, happy homes established, and the knowledge that many, having received in their hearts as well as in their minds the instruction given, are trying to lead Christian lives.

Evil
Traffic
Dimin-
ished.

Unceasing watchfulness on one side and heavy court costs on the other have resulted in a great diminution of this execrable traffic in human lives, so that more attention has since been given to the education of the little girls of Chinatown, in addition to those in the Home, for whom regular teaching for years has been provided.

In 1908 a little kindergarten was opened which met with great favor and was a noticeable help in the acquiring of English by the wee tots when they passed on into the school. The language teaching in some of the homes secured also a favorable introduction.

New
Building,
1909.

It was a great joy to our faithful missionaries, Mrs. Snyder, Miss Margaret Smith, and Miss Annie T. Martin, but especially to Mrs. Snyder, who for ten years (with one furlough) had poured out her heart and strength as home-mother, when in 1909 pos-



ORIENTAL HOME AND SCHOOL

Victoria, B.C.



CITIZENS OF TO-MORROW

Children in Oriental Home and School, Victoria, B.C.
The baby in high chair to the left named Ross, after our President

Asiatic Foreigners

session was taken of the beautiful new building the erection of which had been of daily interest for some months. Mrs. Snyder writes: "The new building is a constant delight, not only to us but to the friends here and those who visit us. It is very much larger and finer in appearance than I ever hoped for, and so convenient after the crowding in the old Home." Another says: "Our new schoolroom, so bright, airy and well-equipped, has added not a little to the success as well as to the pleasure of our work."

An encouraging evidence of fidelity and ability in both teacher and pupils appears in the record of 1916, showing that this whole effort is well worth while:

"As I look back to the Home and School as I found it nine years ago, I think of four pupils. Two who attended our day school then are just closing their first year at high school. They are from Christian homes, the girl the eldest of eight and the boy the eldest of seven. They are workers in our Mission Band and Sunday school.

**Clever
Students.**

"The other two were not only in our School but lived in our Home. One was with us nine years. She is just closing her last year in high school and is looking forward to studying medicine. The other one, after being in our Home five years, was taken back to China in 1909 by his father to study Chinese. He

Strangers and Foreigners

returned this summer to continue his English studies. He has a room at the Mission and seems very happy to attend Sunday school and the church services.

"I am sure he will never forget the good training he received from Mrs. Snyder."

Again, "Our entrance girls, Agnes Chan, Chinese, and Annie Nakabayashi, Japanese, have worked well. The results of the provincial examination show that out of the 350 city candidates our girls are found in the first rank."

Chinese and Japanese Auxiliaries.

Much satisfaction was felt when some women, whose interest the teachers had tried to arouse, suggested the holding of a women's meeting. This resulted in the organization of a Chinese Auxiliary with seventeen members and the promise of a few more, "and all are starting with a good fund of enthusiasm and are anxious to help on the missionary cause and to learn all about our field, at home and abroad." An interesting coincidence is narrated by Miss Smith in this connection:

"At the first meeting of the Mission Band this year, May 21st, Auxiliaries were formed out of the older members. Subsequently we happened to look through the secretary's book, and on the first page found the following: 'The Chinese Girls' Home Mission Band was organized by Miss Bowes (a former much-esteemed superintendent of the Home), May

Asiatic Foreigners

21st, 1897, with eighteen members.' Was it not strange that twelve years after, to a day, this Band should be divided, so that now we have a Japanese Auxiliary with thirteen members, a Chinese Auxiliary with seventeen, and a Band of thirty members? In 1915 over \$329 were contributed by these organizations."

The meeting of General Conference in Victoria made 1910 memorable, and as over three hundred callers registered their names at the "Oriental Home and School," expressing great admiration and pleasure, may we not hope that the efforts put forth for these people from "the land of Sinim" may have a more distinct and growing place in their sympathy and prayers. There is need, as the following incident will show:

**General
Confer-
ence.**

"At 4.40, on the morning of July 8th, I was awakened by the door bell, and on going down found a Chinese slave girl, aged eighteen, who, as I opened the door, smiled on me, picked up her little handkerchief bundle and quickly entered. We were at once drawn to her, as she has such a nice face. Two little girls of six years from the home in which she lived attended our kindergarten for some time, and she learned of the Home from them. They told her it was a pretty white house on the other side of the same street two blocks up, so she found it easily. Ten days after she came she gave birth to a baby

Ah Ho.

Strangers and Foreigners

boy, her master being the father. From all we can learn she has always been a good girl and is very happy in our home. Her name is Ah Ho. Her master brought her into this country six years ago, and swore she was his daughter to escape the payment of \$500 (as merchants' daughters enter free of the head tax). This month he has been brought before the immigration authorities and had to pay not only the \$500 head tax, but a fine of \$500 and, as the girl is nice looking, he probably would have received at least \$500 for her, when he gave her in marriage. We cannot but wonder what would have become of her if we had been at camp, where we have been on that date for years past. The girls say that, of course, it was God kept us home, for we had taken Him into our plans of camping, and had planned, all being well, on going the following day."

For some years one of our staff was engaged in superintending the night school for Chinese young men in connection with the church. Though there were transients, quite a number attended regularly, and among them three who were baptized by Rev. Dr. Carman during the B. C. Conference of 1912. Four others joined the Y.M.C.A., which was also a source of joy.

One would need to read the Annual Report and letters to form any idea of the treacher-

Asiatic Foreigners

ous, cruel and persistent ways employed to entrap and hold Chinese girls for gain, even in our own beloved country. Though it was hoped the traffic was almost eliminated, yet most pitiful cases strain the nerves and wring the hearts of our missionaries from time to time.

Here is one as late as 1915, "that of a second wife who was kidnapped away to China by her husband (so-called). He had asked her many times to go, but she feared she would be a slave to the first wife, and as he had threatened at times to sell her into slavery and even to take her life, she was terrified to go with him. Early in April, however, by representing her as insane, he secured the help of two detectives, and the poor woman was dragged by main force from her home, placed in an auto and taken to the wharf, where a Japanese steamer, outward bound, stood. There a shameful scene took place, as she was dragged on the boat, fighting every inch of the way for her freedom. Those who witnessed it were shocked, but did not interfere because of the presence of the two officers. Once on the boat she was locked in a room and forcibly prevented from screaming.

**Thrilling
Case.**

"This did not come to our ears for two days, but when we *did* hear it we at once set to work to give her some protection. Her father raised funds, and the Chief of Police

Strangers and Foreigners

sent a cablegram to the Shanghai police to protect her and have her sent back if she wished to return. The ministers of the city also took the matter up and interviewed the Attorney-General, who sent another cablegram. Accordingly, at Shanghai and again at Hong-Kong, police officials boarded the boat and interviewed her. She is now in the care of friends in Hong-Kong until it can be decided what is best to be done for her. Her husband fled, frightened, to some inland town in China, where he will probably be glad to remain until the affair is settled. A warrant for his arrest stands ready if he ever attempts to return to Canada."

Pastors and Helpers.

Tribute is again and again paid to the valuable work done by the Chinese and Japanese pastors and their wives, also to the Bible-women, who have secured attendance at meetings, interpreted, visited and helped in all ways possible.

Much is expected from efforts continued through the years in the Sunday school. Attendance has increased since the opening of another kindergarten, held in the mission premises, Chinatown.

Kinder- gartens.

Even hardened faces smile at the children as the teachers take them back and forth from school, and remarks of appreciation are heard. In a house where a picture was being shown of Jesus blessing little children, one

Asiatic Foreigners

of the mothers suddenly said to the interpreter, "Oh, I understand now why the teacher loves the little ones so and tries to help them; it must be because Jesus, the One she worships, loved them so much." She had caught the idea.

"Our visiting work among the women grows in interest. During the year we found a young wife who had recently come from China and had during a short residence in a Mission School there heard something of the Gospel. She longed to know more of its precious truths, but her husband would not allow her to go to church nor Sunday school, where she could receive religious instruction. She begged us to come often and teach her. 'I love to study the Gospel,' she said, as she picked up our Bible and handled it eagerly."

**Fruitful
Seed.**

The Immigration or Customs authorities for several years had sent to the Home new arrivals whose coming had been awaited by Japanese young men, or where parties had arrived by the same steamer, in order that a legal Christian marriage should at once take place. In one year the number was 185.

Marriages.

In 1915 we learn that "owing to a change in the immigration laws the Japanese 'picture marriages' are recognized in this country, and," Mrs. Dever, whose gracious influence in the Home for five years was a benediction, says, "we no longer have the

Strangers and Foreigners

opportunity of meeting these sisters as they come to our shore to offer them help and present them with a copy of the Scriptures, as we have been doing in the past.

Treasure Found.

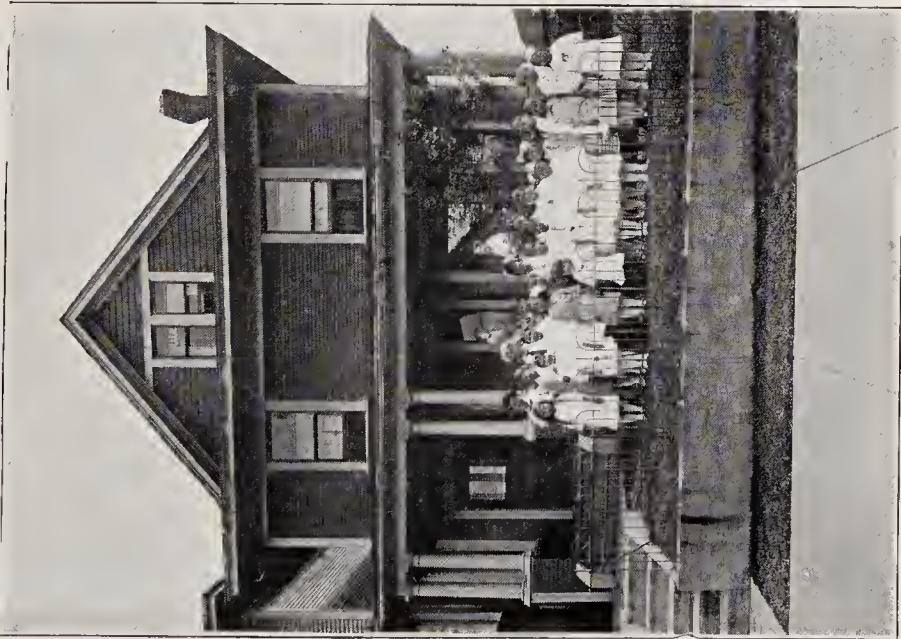
“God speaks in a wonderful manner to some of these people. One young Japanese woman, who came from Japan to become the wife of a young Christian Japanese, began to study the Gospel. She came out from her room one day, her face so radiant that her companion could not but notice her joy, and asked the cause. ‘Oh,’ she replied, ‘I have been studying about the Gospel. I never knew it was so beautiful. I am so happy. I want to study about it all the time.’”

JAPANESE AND CHINESE IN VANCOUVER.

For years some effort had been made to influence Japanese women for Christ through occasional visits from the missionaries in Victoria and the employment of a native Bible-woman, who also carried on a small day school.

Miss Preston.

It was evident that much more could be accomplished if there were a resident missionary, especially if she were acquainted with the language and the customs of the people. The Society was very fortunate in that Miss Preston, who had rendered so many years of valuable service in Japan, was now available (1908) for this important post.



MISSIONARIES' HOME

Vancouver, B.C.



Miss J. L. Howie and Hibi San, Japanese Assistant,
Vancouver, B.C.

Asiatic Foreigners

The following year, 1909, shows that with the help of one Bible-woman work had been commenced in eleven places, some meetings necessarily being held only once a month, "recalling the early years of our toil in Japan, when it meant years of patient effort to produce much apparent result, but then in time came the readier, the more abundant harvest."

A home for our missionary and as a centre of our work was soon found necessary. A suitable building on a convenient site (652 Keefer Street) was purchased, and possession taken the first of November, 1909. Very soon there were not only meetings and social gatherings for Japanese or Chinese, but a weekly union prayer-meeting was held by members of the W.M.S. Auxiliaries of the city.

**Home
Purchased
1909.**

A kindergarten class was opened in the Japanese Mission in 1911, which brought the missionary into closer touch with some of the women. An Auxiliary was also organized, with thirty-one members; this in addition to the Mission Band, which took great interest in the outlined studies.

Also for the Chinese a kindergarten was started in September, 1911, and a second among the Japanese the following year.

**Centres
of Light.**

Regular work has been carried on for both nationalities at various points in the city and

Strangers and Foreigners

in outside places—Steveston, Sapperton, New Westminster—and fruitful evangelistic trips made to Nanaimo and the mining camps at Cumberland on Vancouver Island.

Miss Preston writes:

**Buddhists
Stimu-
lated.**

“We visit in the homes to the limit of our capacity, but when we consider that there are about 800 Japanese women and 250 Chinese women in Vancouver and suburbs alone, we realize the largeness of the task before us. We rejoice to know that in the community we have come to stand for high ideals and an uplift towards the good. It is said that the Buddhist women in their monthly meetings aim to have helpful talks, because they wish their women to improve as much as do the women who attend the Christian women’s meetings.”

The need of Christian effort and instruction is evident when we read:

**Buddhist
Institu-
tional
Temple.**

“The Japanese have a fine new Buddhist temple in Vancouver of an institutional character, built to suit the needs. The Buddhists have various activities, as dormitory work, a night school and a boys’ club. The old religions are still entrenched in the hearts of many, but the distinction between Christianity and Buddhism is sometimes not clearly made. It is ‘God and Christ and Buddha all the same.’

Asiatic Foreigners

God Shelf.

“ In the homes one frequently sees the god shelf. In one home I visit there is a god shelf in the sitting-room and another in the adjoining bedroom. The good woman in a certain home feared that the frequent illness in their family might have been caused by the god shelf facing towards the north, which is regarded as an unlucky omen of sickness. Her husband assured her there was nothing in that, but she could not free herself of the impression, and in a later visit I found the shelf had changed its position. Here then was our opportunity to point to better things, to seek for possible unhygienic causes, and above all to give the light and cheer of that Truth which alone can fully illumine the darkness of the soul, give strength to the faith that is weak, with hope and comfort to the discouraged and troubled one.”

The time came when heed must be given to the claims of a venerated mother, Mrs. Preston, who had unselfishly for twenty-six years relinquished the companionship of her daughter for the service of Christ through the activities of the Woman's Missionary Society.

In giving her sixth and closing report from Vancouver, Miss Preston says:

“ We have had to find a path and make a trail, and gratefully we acknowledge the guiding, helping hand of our Lord as step by

Strangers and Foreigners

step He has led us into the open where, by His grace, we have been laying foundations, and some building has been accomplished."

Miss
Howie,
1914.

Again was the Society fortunate in being able to appoint to this field in 1914 another missionary—Miss Jessie L. Howie—who had had experience in Japan. The advantage of some command of the language is no small one, and the work opened up by her predecessor has been faithfully and zealously continued.

Japanese
Helper.

Early in January, 1915, a very glad welcome was given to a young Japanese Christian who had come to assist in the work among her countrywomen. During the four years Hibi San was studying in Japan, Miss Howie had had much to do with her, and her first year of evangelistic work in Tokyo was spent under Miss Howie's supervision. It is a great satisfaction to have the work thus linked together, and subsequent months have shown valuable results.

As an instance of how combined effort in causes that are good may be made with happy effect, Miss Howie writes the following:

"In July Miss Kawai, one of the Y.W.C.A. secretaries of Japan, paid a flying visit to Vancouver. The Japanese women of the city united to do her honor, and she spoke at a meeting held in our Mission under the aus-

pices of the Women's Buddhist Society, the Women's Patriotic Society and our Women's Christian Society. Over two hundred were present and the majority were women. Miss Kawai gave an eloquent address and pleaded with her countrywomen to 'follow after righteousness.' After the meeting the women served a banquet in the night school room. Seventy-five sat down to the table. That gathering showed me the wonderful possibilities of this field, as yet sadly indifferent to the religion of Jesus Christ.

"As I work among these people I do not meet with much opposition, but there is a spirit of indifference that is deadly to spiritual life. And why this indifference? First, the Oriental is here to earn a living and not to learn a new religion. Here we have no leisure class, like we have in Japan; all are young and ambitious to make good, and that means to make money. Second, they have their old religion—for here in our midst is a Buddhist temple and a priest in charge—and although under ordinary circumstances many are indifferent to its claims, yet when death enters their homes they turn to the Buddhist priest to bury their dead, as they would in their own land.

**Indiffer-
ence
the Foe.**

"Then again the Oriental knows well the evils of this Christian land, and treats with indifference a teaching that doesn't work out in a practical way in the world around him.

Strangers and Foreigners

**Prayer
Urged.**

“ We are greatly in need of workers, but above all we need the prayers of the Christian Church. Pray that we who are called to serve here may be anointed with power and love and patience. Pray that the coldness and indifference of the people may be broken and that they may long for God and seek Him with their whole heart.”

CHAPTER VII.

EUROPEAN FOREIGNERS.

THE opportunity and the obligation arising from the unexampled immigration to our country for many succeeding years, especially from South-eastern Europe, have met a glad and earnest response from the Woman's Missionary Society. In different stations this has been manifest in various forms. In some cases it has assumed full responsibility and supervision; in others it has annually contributed the salaries of deaconesses and other workers, who were under the guidance of the General Board.

RUTHENIANS OR AUSTRIANS IN ALBERTA.

Difficulties many, problems perplexing and of long continuance, have resulted from the proud, selfish ambitions of the Babel-tower-builders, and these are painfully evident in our own age and country. The following, quoted in the *Missionary Outlook* of September, 1908, from *The Christian Guardian* is an instance:

“When Italians or Germans or Swedes come to our shores, do we expect them to remain Italians, Germans and Swedes? What

English
Language
Required.

Strangers and Foreigners

language shall they speak? This question is suggested by a petition from the Ruthenians of Manitoba to the Hon. Geo. R. Caldwell, Minister of Education for that province, praying that the Ruthenian language be taught in the Ruthenian training school at Brandon, and that text-books in the Ruthenian language be used in the Ruthenian schools of the province. There seems to be no possibility of the Manitoba authorities granting this request, yet the fact that it has been made shows us very clearly some of the disintegrating forces that are at work, and it should cause us the more earnestly to insist that those who come to our shores must be prepared to accept our flag and to adopt our language. There can be no compromise here without national disaster. The Union Jack must fly over our territory and our thousands of new citizens must be prepared to learn, and have their children learn, the English tongue."

Their own language is by no means prohibited, but if life to them in our land is preferable to their native country, or if they desire their children to be no longer termed "foreigners," then the laws and language of their adopted country should be accepted as dominant; otherwise we would become a sad conglomeration of divided, misunderstanding sections.

European Foreigners

The ability to speak in more than one tongue is desirable, but *one* must surely be recognized and required as essential to unity.

WAHSTAO.

(Centre from which light radiates.)

“To what purpose is this waste?” might naturally have been exclaimed when in 1905 a graduate of Victoria University, Toronto, Miss Edith A. Weekes, B.A., was appointed to work among the Galicians or Ruthenians of Alberta. The fitness of the appointment, however, was soon manifest.

Few of these people could read; no teacher; no books; interpreter not very expert. No wonder the language was found to be “a daily and crying need.” At length some books ordered from Austria arrived, and in some way our clever graduate, through her knowledge of German, began to see daylight, and after a time wrote out a small primer which has been of immense service to her co-workers, both men and women.

Miss
Weekes
Making a
Primer.

Three years later Miss Ella A. McLean, B.A., pays this tribute: “In looking over the year I cannot but think of Miss Weekes, especially the permanent value of her language study. We who follow find that she blazed the trail, and what at first seemed an insurmountable task is now within the reach of any who have the will and heart to work at it.”

Strangers and Foreigners

It will be of interest in connection with these two devoted workers to state that Miss Weekes in 1910 was married to Mr. W. M. Leonard. After a time of faithful labor in Alberta they were appointed to China, where they are helping to build up the Master's kingdom in connection with our Church.

**Miss
McLean.**

Miss McLean, in December, 1913, became the wife of a fellow worker among the Austrians, Rev. P. G. Sutton, and in three months was called to larger service in the presence of her Saviour. A little body with a brave, big heart, she left a wide gap in the community she so loved and helped.

**School in
Home.**

The previous volume tells of a day school of twenty in our little home at Wahstao (over eighty miles north-east of Edmonton) and in winter a night school for men and boys.

In 1907-8 a Government school was built in the vicinity, and since the people were made to some extent responsible for its support, the attendance has increased. One of our missionaries, Miss E. Rubie Robinson, is now the teacher and under her the children rapidly progress.

Through subsequent years this public school has been open from May to October, with an average attendance in 1916 of over forty, and in the winter months our little mission school in the Home has welcomed all who would come.

European Foreigners

Miss Chace, a worthy successor of our pioneers, writes: "The strategic importance of the public school cannot be over-emphasized. It is, humanly speaking, the surest weapon that can be used against ignorance and bigotry."

The diligent zeal of the missionaries in visiting the homes of the people, teaching them to read the Bible for themselves, urging the putting away of strong drink and other evil practices, was not acceptable to the Greek Orthodox priest, who occasionally looked after his flock, and the effect of his interference was manifest in reduced attendance at Sunday school. Soon, however, it was observed that there was "a growing spirit of independence and freer thought among the people, which, with further development and under the Spirit's guidance, augurs well for the future advance of the Kingdom."

The physical strain of driving in a few months 2,500 to 2,700 miles over rough roads is no light one. "Daily distances are necessarily limited by the necessity of being at home at night. There are no stopping-places by the way," Miss Sanford says, "and there are disadvantages about staying over-night in a one-roomed house."

**Long
Drives.**

To reach a little Sunday school held in a private house three miles distant "four fences have to be opened, requiring nerve, patience and muscle."

Strangers and Foreigners

Six Little Boarders.

Early it became evident that there were greater possibilities than the day school could afford, and though this house was small our missionaries made room for six little resident boarders. "Two of these have already given themselves to Christ, and only those living with them can realize how much this means."

In 1914-15 the staff was increased by the arrival of a third worker, Miss S. E. Ferguson, which was a great relief. Conference also stationed one of the Ruthenian pastors, Mr. Hannycho, at Wahstao, and all rejoiced at having a service every Sunday evening.

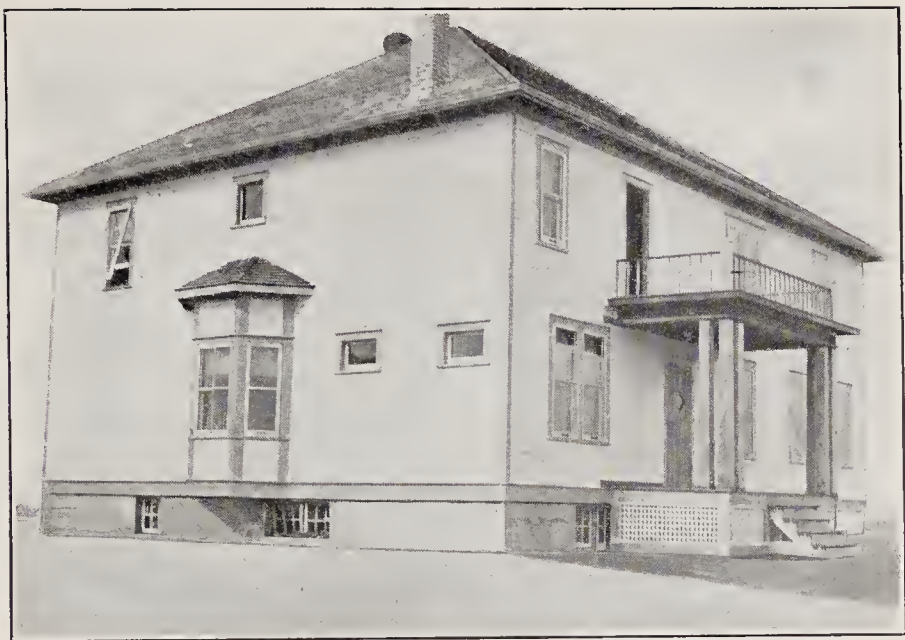
Home Enlarged.

Encouraged by what had been accomplished, and being more and more impressed with the growing need of instruction and careful training, it was decided to enlarge the Home, so as to accommodate more children, who were clamoring to be admitted, especially in sixty-below-zero weather.

Tornado.

Plans were made and operations commenced in the summer of 1916, when, although it was properly "jacked up" for the purpose of laying cement foundations, a tornado in a few minutes overturned the building enough to necessitate thorough reconstruction.

Gratitude predominates because no harm came to our two missionaries, Misses Hickman and Ferguson, who were in the building, nor to the contractor and three workmen, but it was a close call.



HOME AND BOARDING SCHOOL

Wahstao, Alta.



HOME AND BOARDING SCHOOL

Kolokreeka, Alta.

European Foreigners

The visit, especially at this time, of Mrs. James Harrison, secretary for the Austrian field, was much appreciated. Her counsel and cheer at all our stations did much to help these somewhat isolated toilers, as well as those in Edmonton.

KOLOKREEKA, SMOKY LAKE.

(Russian word meaning "Beside the Creek.")

Missionaries are genuine pioneers, ever alert for enlarged opportunities of service. Our own are no exception, and so we find them in 1909 at Kolokreeka, about sixteen miles north-west of Wahstao.

It does not surprise us to discover that the Misses Weekes and McLean moved over from Wahstao, bringing their experience to bear on the development of this new centre.

The house was built under their supervision, with a temperature ranging from zero to fifty below, and they moved in during the first week of January, while the carpenters were still in possession.

Miss Weekes describes the house as "cosy and comfortable. We have a splendid stable and drive-shed under one roof, with a loft large enough to hold hay for the whole winter. We are proud of our little home and are already much attached to the place and people."

Strangers and Foreigners

**"Cricket
and
Spider,"
"Peter
and Pat."**

The need of a stable and occupants is very evident when we remember the widely-scattered homes to be visited, the various Sunday schools and sewing meetings to be conducted. Thus "Cricket and Spider" at Kolokreeka, with "Peter and Pat" at Wahstao, deserve an honorable place in the record of our work. The faithful teaching of the Word bore fruit in the establishment during this year of a church under Dr. Lawford, with fifteen adult foreign members.

"Austrian."

About this time "it was decided at the Alberta Conference that the name 'Austrian' should be applied to the work among the foreigners of Northern Alberta. The name 'Galician,' so much used, is non-comprehensive, and, applied to the large majority, is just as much a mistake as it would be to call an Irishman 'Scotch.' 'Austrian' includes all our people coming from different provinces" of south-eastern Europe.

**Feeling
After
God.**

Our missionaries are not wedded to any special method. One writes: "We used to think our visiting must be somewhat formal, singing, reading, prayer, etc., and if the women happened to be at work outdoors this could not very well be done, but we are learning the value of making opportunities. If a woman is weeding her garden and we offer to help, we get close in touch in a few minutes, and often without a book or anything that suggests another faith (of which they are so

European Foreigners

much afraid), we find that she is deeply in earnest. To the question, 'Can we know our sins forgiven?' many a time they say, 'Oh, it would be good to know, but from where can we know?' An old lady over eighty was visited a number of times, and one day she said, 'When we confess our sins to God, He makes it easy here,' laying the old withered hand on her heart.

"Another woman in the hospital, when we read to her, 'I am the way, the truth, and the life,' said, 'Oh, if I have Jesus, I have the way, the truth, and the life—without reading.' This had been her grief, that she could not read, and she thought without reading she could not find Jesus.

"I overtook a lad one day and gave him a ride. I spoke of seeing him at the sacrament service, and asked if he did not want to follow Jesus. His answer was, 'Very much I want to, but I do not know. I cannot read.' A chum of his walks four miles to the school and is seldom absent. It is pathetic to see them treasuring up the new words on bits of paper to take home and learn during the week."

Is it not worth while to help such?

A little group of children "had learned in English 'eyes,' 'ears,' 'mouth,' 'nose,' etc., and were telling the use of these various organs in Russian. Eyes are good to see, ears to hear, mouth to eat, etc. They hesitated

Strangers and Foreigners

over nose, until one little fellow suddenly remembered, 'Nose good to *sneeze*.'

"One little girl learned very rapidly to speak English, for talk she would, and Russian was forbidden."

In the winter of 1910-11 "Miss McLean and Miss Code took four children into their own already close quarters in order to give them the influence of a Christian home and to teach Canadian ways of living." Neighboring little ones joined them in the daytime and larger boys in the evenings.

Building
Enlarged
1911.

Over a dozen parents urged the taking in of their children, and with such good prospects, extension was resolved upon. The door of opportunity was very evident to Mrs. Ross as well as to the workers concerned, and her visit here, as elsewhere, gave much encouragement and assurance.

The planned extension grew to be larger than the original building, and its erection was no light task. Difficulties were neither few nor light, and they furnish a little glimpse of the inconveniences of life far from a railway—delays, repeated storms, a haul of lumber sixty miles by fourteen teams, slippery hills, a drop in temperature to thirty below—no wonder the undertaking had to be postponed till spring. At length the building was completed and opened, November 1st, 1911.

European Foreigners

The children took great pride in their dormitories and were so proud when permitted to show their clean, comfortable beds to their parents when they called. The picture of their daily routine is very attractive.

This Home at Kolokreeka has been selected as the gathering place for the yearly conference of all the workers among the Ruthenians, followed by a fortnight's language school, devoted to Ruthenian grammar, conversation, composition, Bible and hymn study. This little summer conference is most refreshing and helpful.

**Summer
Confer-
ence and
Language
School.**

During the winter months of 1913-14 thirty day pupils and thirty-one boarders for a longer or shorter period were registered, among them several clever students. Miss Yarwood says: "The school work is in a state of transition and we must keep adapting ourselves to changing conditions. Government summer schools are being opened all about us, and as they become yearly schools we may have to go farther afield for pupils."

Russian is taught by Miss Yarwood for an hour four mornings in the week. Miss Stone, in charge of the school and the night classes, finds the reading of war reports an opportunity of enlarging the vocabulary of the senior pupils.

During the year over 1,100 Ruthenians came with various needs and requests—287

Strangers and Foreigners

for treatment of toothache, colds and wounds, 83 to have letters read and written.

“ In the pastor’s absence we held a Sunday morning service ourselves on the plan of a Mission Band, which aroused considerable interest and enthusiasm, resulting in one of our boys saying, ‘ I want to give some money to missions; it is one thing I can do for Jesus. and another thing I can do is to pray. I just thought if, when I am a preacher and no one would send money to missions, how could I get my living?’ ”

Miss Sanford writes: “ East and west, north and south, this Home and its workers are beloved. The hymns that have been sung, the stories read and explained, the English and Russian taught, and, I believe, most of all, the hours that have been spent by the side of sick and dying, have all had a precious, lasting influence. The work is slow, but sure, for it has been started on the best of all foundations—loving prayer and faith in God.”

Miss Black asks: “ Is time and money spent in Ruthenian work worth while? If others could see the Christian character of Annetza, Katrina, Mena, Willie, and others, especially one home where we hold Sunday school, the answer would be, ‘ Yes.’ These

European Foreigners

alone are worth the price. If you could get a glimpse of these young lives I am sure we would hear whispers, 'It is worth while.' "

CHIPMAN.

One of our faithful representatives, Miss Ethelwyn G. Chace, after her return from furlough in 1912, eagerly took up a new section, not in the country, but in Chipman, an English-speaking town on the C.N.R., about forty-seven miles south-west of Wahstao, surrounded by a foreign colony.

A place in the home of Rev. C. W. W. and Mrs. Ross was most kindly offered and accepted, and for four years a busy life of visiting, teaching in Sunday school, and in all available ways, has evidenced the comradeship and real interest of the true Christian missionary, but the ground being well covered by the missionaries of the General Board, with an organized church and Sunday school, Miss Chace was appointed in 1916 to the ever-growing work in Edmonton.

One little instance illustrates:

"The happiest visit I have had at a certain home was one day when I found the whole family out in the field hoeing. I took the hoe from the wife's hands and used it on the potatoes while she rested, and we all chatted together. Mine host invited me to

Strangers and Foreigners

come and live with them this winter to teach them English and perfect my Russian. I gladly consented, at least for part time, though I do not think he believed me in earnest; but he will see."

Prohibition Campaign Helped by Foreign Vote.

The year 1914-15 was especially marked by two lines of effort—a protracted series of evangelistic services in connection with the church and the memorable prohibition campaign which culminated in such a successful vote on July 21st. The foreign vote was one of the doubtful features, and nothing was left undone that could be thought of to ensure a Ruthenian "dry" majority. The resulting vote itself was only one of the good results of the campaign. The Methodist Church stands for the good of the people, such is the people's conclusion. On voting day one of our Ruthenian women was taunted by neighbors because her boys were seen in our children's parade.

"Let them be Methodists," she retorted, "better that than hotel loafers like some of you!"

The campaign also furnished an opening into many new homes; so the circle widens.

Medical.—The Society supplies a nurse for the hospital at Pakan, under the superintendence of Dr. Lawford, and another for the one at Lamont under Dr. Rush.

European Foreigners

EDMONTON.

It was early recognized that the city, with its ever-increasing influx of foreigners, furnished a most insistent plea for the watchful, friendly effort of Christian workers, especially on behalf of young girls seeking employment in homes, hotels and restaurants.

Under the counsel of a committee appointed to look into conditions, a room in the east end was secured, February, 1908, which soon had to be abandoned for a larger one. Here an afternoon class was formed for sewing, which had an average attendance of twenty-five. By degrees there was introduced the singing of hymns, a Bible story and the Lord's Prayer.

Soon it was felt that more should be done for girls in domestic service, so a second room was rented, this time in the west end. Here night school was held five evenings in the week, having one or more volunteer teachers each evening. Thirty-four names were enrolled, two Germans and thirty-two Galicians. Mrs. Ash, formerly Miss Sherlock, of our Home in Victoria, very kindly supervised this work, giving much time, sympathy and practical aid to these exposed but unsuspecting newcomers.

It is in the nature of healthy plants to grow, and soon we find it was decided to establish a "Home for Ruthenian Girls."

Strangers and Foreigners

A house was rented, 23 Rice Street, and possession taken October 22nd, 1908, with Miss Munro (our pioneer at Wahstao, the beginning of our Austrian work) in charge. The following week the classes under Mrs. Ash's supervision were transferred. Miss Munro writes:

A Home
for
Ruthenian
Girls.

"For some months the success of the experiment seemed doubtful. But knowing the great need, and realizing that our aim was in perfect accord with that for which Christ came into the world, and encouraged by the Advisory Committee and our associate workers, we went on, until now 'The Home' seems to be really established.

"Our hope is that this Home may be an uplifting force for every Ruthenian girl in household work in the city. To this end we have classes in English reading, that they may learn to read the Bible. But we hope to make our Home and work helpful even to the many girls who do not wish to learn to read. We have tried to make it homelike, restful and attractive, a place in which the girls are always sure to find a welcome and a friend. The wide verandah, shady lawn and prolific pansy bed have been no small aid in doing this.

"In order to get acquainted with girls we have visited many hotels. To some we have gone again and again, for we have learned

European Foreigners

that six visits to one hotel produces better results than one visit to six. Much time has been given to girls out of work. To these we give a night's lodging for ten cents, and meals at ten cents each. Of course, sometimes this charge has had to be remitted. We advise them about places and try to find respectable places for them and to induce them to prefer such. Sometimes these transients wash their clothes in the Home, and sometimes we have helped them to make new garments. Very often, after having done much for them, they take a position and we never see them again, but sometimes it is the beginning of a helpful friendship."

A very acceptable gift to the Home was a telephone from the ladies of the three Methodist city churches, saving much time and strength.

At the expiration of a year, removal was made to more commodious quarters on Elizabeth Street, and Miss Munro's failing health having obliged her to relinquish her loved work, for which she was so eminently fitted, the Home was placed in charge of another capable and experienced worker, Miss Ida M. Clarke.

A new step was taken this same year, 1909, in the opening of a sewing class in a tent in Norwood, a section of the north end of the city, also at Fraser Flats (later called River-

**Three New
Centres.**

Strangers and Foreigners

dale), in the east end, down in the valley of the Saskatchewan, where half the residents are foreigners. This tent, placed at our disposal by Professor Riddell, was called "Rundle Mission," where Sunday school was held and preaching services conducted by students of Alberta College. Again, in September, 1914, similar work was begun in Strathcona, making three helpful centres in the city, besides the Home.

Property Purchased.

Growth is still evident, property having been purchased by the Society at 520 Third Street, and possession being taken by the Edmonton Home and School for Ruthenian Girls in March, 1911.

"Much time was spent, and many meetings held by the property committee, before a suitable place for our new home was secured, into which we moved in March. We hope to make it so attractive that many poor girls spending their days in close, hot hotel and restaurant kitchens, may come to us to pass a pleasant hour and feel they have a home.

"The house is small—six rooms and a lean-to kitchen. It was thought at first that it might be repaired and enlarged, but when examined was found to be too poorly built and the foundation too badly gone. So we are asking for a new building, which will be commodious enough to carry on the work more efficiently."



RUTHENIAN HOME

Edmonton, Alta.



HOSPITAL

Pakan, Alta.



HOSPITAL

Lamont, Alta.

European Foreigners

No little planning, consultation and correspondence preceded the removal temporarily of the house, with its occupants and continued work, to the back of the lot, and the erection of the convenient and commodious three-story building, which it is hoped will remain the permanent centre of our city work. In this undertaking the local churches took a very deep interest, cheerfully contributing no less than \$1,800, with more expected.

**New
Building
Erected
1912.**

The new Home was completed in December, 1912. Its many conveniences were much appreciated by the staff, and having a reception room of their own was a great attraction to the girls. The endeavor was to make the room as inviting as possible, so that they would bring their friends to the Home rather than meet them elsewhere.

Dealing with human lives is vastly different from handling bricks and mortar; the appliances may be as complete as possible, but how to approach souls and win them is a more delicate problem.

Any influence must be personal and exerted casually in such a fluctuating household, with transients in search of work and staying perhaps a day or two, or even with roomers who go to work at 7 or 7.30 in the morning and who, naturally, love to be out in the evening; but notwithstanding the difficulties and discouragements, it is evident that the Home is

Strangers and Foreigners

a centre of blessing reaching nine or more nationalities.

Night School.

“Through the night school we have been able to touch many lives; we have reached not only the Ruthenian people, but girls of other nationalities who were anxious to come to our school; we were fortunate in securing the help of three public school teachers, whose zeal for the work and deep interest in the girls went a long way towards making our school a success. The half-hour after class, when the girls gathered around the organ to help in the singing, was a deep attraction to the girls, and who can tell what words may not have found a response in some heart and given that one a vision of a higher life? Many times have I seen tears in the eyes of different girls, and I knew they were thinking of their life that had been marred by sin, and I am sure by the words of the hymns was born a wish for a purer life. We had an enrolment of one hundred and eighty-eight, with an average of nineteen.

“The work, with all its problems and promises for the future, claims our hearts’ deepest interest. In our impatience we would see the light of Jesus Christ dawning in these lives in our own time; some writer has said, ‘God never works only for to-day; His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill a

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part of that web, be it ever so insignificant, it will abide forever.' It is a comfort to us to know that whether our work be small or great, if done in the spirit of the Master it will not be lost but will bring forth fruit to the glory of God."

During 1915-16, from various causes, changes occurred in the staff—Miss Code withdrawing to become the wife of Rev. P. G. Sutton, Miss Addison to take her furlough, Miss Inglis returning home on account of ill-health, Mrs. Snyder also taking a rest after her years of earnest labor as the Home Superintendent, caring for the ninety-three girls who during the year had been sheltered for a longer or shorter period. Thirty-one of these were steady roomers, twelve attending Sunday school; twenty-one were on the roll of the night school, and there were also classes in cooking and fancy work.

Besides Sunday schools and sewing classes we read of Mission Bands at Riverdale, Kinistino and Norwood studying "China for Juniors" and "Japan for Juniors," and contributing money out of their poverty to the Kingdom of God, while thus having their vision widened.

CHAPTER VIII.

MANY NATIONALITIES.

ALL PEOPLES' MISSION, WINNIPEG.

IT would be difficult to express in more condensed and at the same time more comprehensive terms the varied work carried on among our new populations in Winnipeg and elsewhere than is found in the first edition of "The Story of the Years," from the pen of Rev. J. S. Woodsworth, B.A., to whom the continuance and guidance of this mission are so largely indebted.

Classes and Clubs.

The forms of effort are thus outlined: Work among English-speaking people; among children of all nationalities (this includes Sunday schools, Boys' Brigades, Bands of Hope, Junior Leagues); immigration work; kindergartens; deaconess work, which includes visiting, relief, sewing classes, kitchen-garden, night school, fresh-air camp, etc.; work among Poles, Germans, Ruthenians, Bohemians, Hebrews and Syrians. There are four centres: Maple Street (All Peoples'), Burrows Avenue, Stella Avenue Institute and Sutherland Avenue Institute.

All People.

Rev. Arthur O. Rose, the present Superintendent of the Mission, says: "The fact



STELLA AVENUE
INSTITUTE



SUTHERLAND AVE. INSTITUTE

All Peoples' Mission, Winnipeg, Man.



Miss Cunningham and a group of foreign girls, Sault Ste. Marie, Ont.

Many Nationalities

that our Mission stood for 'All People' has won the way to the hearts of our Austrian Slavs in this time of great international antipathies, and our Institutes have been crowded night after night with men and women who had found in us true friends. We believe that the constructive work of the past (among children), accentuated by present-day conditions, has opened to us the hearts of the adults. In districts from 50 to 90 per cent. non-English-speaking, our eleven paid and one hundred and twenty-seven regular volunteer workers go about preaching the Gospel, a gospel of love to God and Christian brotherhood among men."

In this effort the representatives of the W.M.S. act the part of the "big sister," one Polish woman's testimony being, "I never expected to meet in my life so kind and good a young woman."

The need is increasingly apparent; the efforts made are still unflagging; the results are more and more encouraging.

FRANK, ALTA.; FERNIE AND MICHEL, B.C.

The presence of numerous foreigners in the mining region of Crow's Nest Pass furnished a strong call for an earnest, common-sense, courageous Christian woman to visit the homes and help in the uplift of the people. Since 1911 Miss Hannah M. Paul (formerly

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teacher in our Crosby Girls' Home) has been going in and out, showing kindness, visiting the sick, distributing relief when necessary, teaching English, sewing classes, Bible classes, etc.

The townsite of Frank, however, having been condemned by mining experts following the extensive earthslides of 1912, the Executive advised removal, and Fernie was chosen. Several settlements or hamlets cluster in this neighborhood, 70 per cent. of the inhabitants being Austrian and Italian.

Itinerant.

Social
Service.

Miss Paul has adopted the plan of spending one week in Michel and Natal and the following in Fernie. From the Sunday school at Natal three Hungarians and two Slavs, also two women of Slav descent (previously Lutherans), joined our church at Easter, 1915. A Mission Band has been formed at Fernie, an evidence that the sympathy and efforts of the local church are not confined to the Pass.

As elsewhere, drink is the great enemy of the community. Let us hope that since the establishment of the prohibitory law there may come a greater desire for education and other uplifting influences. Classes in English and sewing have been continued. Bush fires, floods and a terrific mine explosion in the summer of 1916 brought sorrow and loss to many of these foreign settlers, to whom Miss Paul has endeavored to bring comfort and courage.

Many Nationalities

PRINCE RUPERT, B.C.

A few years' experience in our W.M.S. certainly produces capable pioneers to open up new places, another instance being the appointment to Prince Rupert in 1915 of Miss Frances E. Hudson, who had for years so efficiently presided over our Home at Port Simpson. Here she had the satisfaction of finding several of the Indian ex-pupils settled and "doing well, living straight, and true to the teaching received."

Fruit
Abiding.

An Auxiliary, a Mission Band (attended by many nationalities), a weekly prayer-meeting and a sewing class were soon formed.

Though the foreigners may not yet understand English, they do understand kindness, and they also greatly appreciate copies of the Gospel in their own language and ours together.

VANCOUVER, B.C.

A deaconess was granted in 1915 to Central Church to work among foreigners, of whom she found there were in her district 2,832, of forty different nationalities and having newspapers printed in twenty-five different languages. The undertaking must seem tremendously formidable, but a beginning has been made in a kindergarten, a Sunday school, personal visits, classes for women and young girls.

Strangers and Foreigners

WESLEY INSTITUTE, FORT WILLIAM, ONT.

Similar work, but on a much larger scale, is being carried on at Fort William, but here there is the immense advantage of having a centre where many activities can be conducted. Wesley Institute was opened December, 1912. With an enthusiastic Superintendent, Rev. J. M. Shaver, and a corps of sixteen voluntary helpers, the W.M.S. bears its share by providing for two missionaries or deaconesses.

ALL PEOPLES' MISSION, SAULT STE. MARIE, ONT.

Some six years ago a small Sunday school was started by two gentlemen in a district of Sault Ste. Marie known as "Little Italy," a name misleading to outsiders, it being as cosmopolitan a spot as one might find anywhere.

As the Sunday school had occupied the Finnish Temperance Hall, naturally the large majority of the pupils were Finns.

Miss Cunningham.

September, 1913, was marked by the arrival of Miss M. J. Cunningham, under appointment of the W.M.S., so familiar to its members through her twenty years of labor in Japan.

A Winning Force.

It did not take long for her affectionate nature to respond to the bright-eyed, lovable little foreigners, nor for her experienced mind

Many Nationalities

to devise ways of winning them to better things than their surroundings presented. Sewing, stories, games, singing, concerts, picnics, the use of a playground through the kindness of the School Board and equipped with games by the W.M.S., all had their part and helped to open the doors of forty homes during the first year.

Feeling the need of some place in which to welcome the women, Miss Cunningham succeeded in finding "a room, nine feet by twelve feet, and no way of entering it except through a store and poolroom combined." The furnishings were donated, and here during the winter she had the pleasure of entertaining 107 women and children, besides distributing many articles of clothing.

A glimpse of another side of the work appears—"a depressing, heart-sickening side. Drunkenness, congestion in the manner of living, no church, no building in which an evening service could be held, no Sabbath—for work goes on three hundred and sixty-five days in the year—'strangers in our midst' generally living in little separate communities and seldom coming in touch with the best side of Canadian life. So much to keep them down! So little to help them up!"

With courageous heart and faith in God, **Promoted.** Miss Cunningham applied herself to her task, and was steadily winning her way, when in the midst of her activities she became ill, and

Strangers and Foreigners

after three weeks she was at rest in the Home above.

Her pastor, Rev. G. S. Faircloth, who had been her friend and adviser, testified to the value of her work and in every way possible supplied the place of a brother.

Just before her illness she was preparing the mission children to present the cantata "Gates Ajar."

Her memorial service was on Easter Sunday, 1916, and this cantata, given the Sunday after, "came as a message from the world above." "Who could plan a more fitting service? Who could leave a more Christ-like good-bye with the scores of bereft little hearts?"

It was with much satisfaction the Executive was able to secure a trained and experienced deaconess—Miss Haddock—to undertake the work at Sault Ste. Marie.

ITALIANS.

In 1906 a beginning had just been made to reach the strangers from sunny Italy. Our efforts in Toronto have centred chiefly in the Elm Street Italian Mission of our Church, though two new stations have more recently been opened, at 160 Claremont Street and on Dufferin Street.

Kindergartens, Sunday schools, night schools, Boys' and Girls' Clubs, Mothers'



ITALIAN MISSIONS, TORONTO

1. Elm Street.
2. Claremont Street.
3. Dufferin Street.

Many Nationalities

Meetings, and visits by Bible-women and deaconesses have resulted in improved conditions both in hearts and homes. Many of the children have graduated into the public schools, and are in a fair way to become intelligent and useful citizens.

Similar though not as extensive work was commenced in Hamilton in 1914. The W.M.S. also supports a worker among the Italians in Montreal.

JAPAN

Tokyo

Shizuoka

Kofu

Kanazawa

Toyama

Nagano

Ueda

JAPAN

JAPAN! Is there another geographical term that presents to the imagination another such picture as the word Japan? England, Paris, Greece, Rome, these names likewise affect the imagination, and each calls up before the mind a variety of scenes and associations which are full of interest: England, the romance of history, the flower of character, the spread of empire; Paris, brilliancy, gaiety, pleasure; Greece, the perfections of antiquity; Rome, age, power, splendor, ecclesiastical domain.

Japan stands for something different from all of these, and in some ways a good deal more, though in most ways on a smaller scale. But for situation, for scenery, for venerable years and bounding youth, for possessions and ambitions, for actual performance and for hopeful promise, Japan is almost by itself among the nations. "Unique" means the only one of the kind. Japan is "unique." There is only one Japan.—*Edward Abbott.*

CHAPTER IX.

JAPAN.

MARVELLOUS transitions have occurred in the Sunrise Kingdom during the last sixty-three years; an awakening not only of its own people but of other nationalities concerning it; a growing mutual respect and interest, with profit on both sides, from better acquaintance and exchanged benefits. The Anglo-Japanese Treaty of recent years has no doubt strengthened confidence and led to increased favor towards Western thought and Christian ideals.

In a population of say sixty millions there are but some thousands who acknowledge themselves followers of Christ; their influence, however, is far beyond their numerical standing.

Even royal appreciation has been evidenced by posthumous honors to Joseph Neesima, LL.D., and Kakewa Yamamoto, the founders of Doshisha, the first Christian University in Japan; and, at the coronation of the present Emperor seven out of the fourteen decorations were conferred on well-known Christians, one being the Hon. S. Ebara, a member of the House of Peers and a Methodist; the other Colonel Yamamura, the head of the



Japan

Salvation Army. Also prominent Christian women were recognized—Mrs. Yajima for her work in the W.C.T.U., and Miss Tsuda, the principal of a large school for girls.

Education has been generously fostered until practically all the nation is at school from six to twelve years of age, but even non-Christian statesmen recognize the necessity of something more to produce moral character and a sound nation. Some of their leading men freely acknowledge the marked superiority of results from the teaching and true life of Christianity to those produced by any other form of religion.

Our Church began its work in Japan in 1873, and the Woman's Missionary Society nine years later.

An event of marked importance occurred in 1906, the first year of our continued story, viz., the union of the three Methodist organizations already operating—the M. E. Church, the M. E. Church, South (both of the United States), and the Canadian—forming what is now known as “The Methodist Church of Japan.”

**Union of
Methodist
Churches.**

This consummation was effected through Commissioners from the respective bodies, in co-operation with the Japanese. Our own honored representatives were Rev. A. Carman, D.D., General Superintendent, and Rev. A. Sutherland, D.D., General Secretary of the Board of Missions, whose visit was

Japan

highly valued not only for the official help given but for its refreshing influence socially.

The membership of this united Methodist Church now numbers 12,750, an increase of 60 per cent. since 1907, and the enrolment in Sunday schools is 32,734, an increase of 80 per cent. Cheering, but how few in comparison with the four and a half millions for whom our Church is held responsible.



GIRLS' BOARDING SCHOOL

Tokyo, Japan



ACADEMIC DEPARTMENT

Tokyo, Japan

118 girls waiting for their new class rooms

CHAPTER X.

TOKYO.

THE year 1906-7 seems to have been one of special privilege, an important event being the Conference in Tokyo of the World's Christian Students' Federation. Besides general meetings, which were most inspiring, there were three afternoon gatherings of school girls held in our Azabu school, when forty of the teachers, students and servants took a definite step Christward.

**World's
Christian
Students'
Federation.**

A welcome indication of rising moral sentiment was shown by an official request for help in dealing with strangers at the railway station, especially with young women who were crowding to the city during the Exhibition—virtually Travellers' Aid work. In conjunction with others a house was secured where many found shelter and guidance. Over 13,000 gospels and more than 100,000 tracts were distributed.

On a busy street not far from our property is the site on which was the first Methodist church in that district—Juban. This small lot was generously passed over to the Woman's Missionary Society by the Board of Missions. Towards the erection of a building \$1,200 was granted by our Board, the girls of the

Juban.

Japan

Carman Hall.

Azabu school adding \$400 and promising more. It was with great joy the little orphanage family took possession, November, 1908. Miss Hargrave writes: "Carman Hall! I trust it was a pardonable liberty we took when we gave the above name to the Juban building. True, it is not just the kind of edifice we would name after our great Dr. Carman, but when we consider former days, and what the building stands for— orphanage, model Sunday school, kindergarten, a place for women's meetings, for general evangelistic meetings, free bath and a free dispensary in contemplation—we are glad to have the name Carman connected with it."

Here, with the help of the pastor and members of the Azabu church, evangelistic meetings were opened. "The large front room, seating about a hundred, was well filled every night, inspiring addresses being given by Dr. Coates, Dr. Hiraiwa, Hon. Yaro Ando and others. As a result nineteen expressed a desire to study Christianity.

"The normal class for Sunday-school workers under Miss Craig numbers thirty, who in their twelve little meeting-places touch an average aggregate of about four hundred children each Sunday afternoon, one thousand names being enrolled during the year."

Household Science.

The year 1907-8 witnessed the erection of an addition to the Azabu building consisting



THE SENIOR CLASS

Household Science Kitchen, Azabu School,
Tokyo, Japan



THE JUNIOR CLASS

Household Science Dining Room, Azabu School,
Tokyo, Japan

Tokyo

of three stories, one of which was planned, furnished and fully equipped by the late Mrs. Massey-Treble, of Toronto, Ont., for the Household Science Department. Her intelligent grasp of what was needful, her experience, her attention to the minutest detail, and her generous heart, gave to our mission what is considered the finest plant in Japan for the prosecution of this study. For years Miss Hargrave and others in all the stations had accomplished much in this line with very limited facilities, so that great satisfaction was felt when in January, 1909, classes found accommodation in the new building.

A graduate from the Lillian Massey School, Toronto, Miss Margaret D. Keagey, B.H.Sc., after some months at the language, was ready to take charge. Bible instruction regularly accompanies the lessons on home life, and thus many ladies who would not otherwise be reached are brought under Christian teaching.

Ebb and flow is not confined to the watery deep; popular opinion or feeling is apt to be unstable, and in 1909 there came a sudden and adverse change in regard to higher education for women. Miss Blackmore, the capable principal, at that time, of our Azabu school, writes: "The attendance at the government schools of the city has fallen about

Japan

30 per cent. ; our own loss is less than 10 per cent., and really 210 pupils give all the opportunities for missionary work that can be made use of. The good we are able to accomplish is limited only by our capacity for doing good."

Gymnasium.

November 6th, 1909, the twenty-fifth anniversary of the opening of this school, was marked by the alumni providing two hundred yen (\$100) as a beginning towards a gymnasium. Subsequently this amount was doubled and another five hundred yen contributed by the teachers, pupils and friends. The building was completed the following year and proved "a boon which seems to grow as time passes."

Memorial to Miss F. E. Palmer.

The room for the library was also enlarged and improved, through the generous gift of the N.B. and P.E.I. Branch as a memorial of one who for twenty years had thought and toiled as president or corresponding-secretary in the interests of the Society—Miss Frances E. Palmer, St. John, N.B.

Night School for Factory Girls.

A very gratifying feature of the life in our boarding schools is the Christian atmosphere, the awakening of personal responsibility, the stimulus to effort for others. This was evidenced by "two or three of the young helpers in children's meetings expressing the wish to do something for the little girls who were leaving their classes on Sunday because they

Tokyo

were beginning to work in factories, and so were busy then as on other days. It was decided to open a little night school for such girls in the kindergarten room (Juban) three evenings in the week. There was no lack of volunteer teachers, and fourteen little girls availed themselves of the opportunity to learn a little reading, writing, arithmetic, sewing and the Bible. One child walks fully three miles to this class after her long day's work, showing a very real appreciation of the chance given her."

Good work has been done by the King's Daughters, Temperance and Literary Societies. These are under the direct control of the girls themselves, with some advice from the teachers. Their training in planning and conducting religious and business meetings is a valuable part of their education, while their contributions have been a help to the Famine Relief Fund in China, the Leper Hospital and the Blind Asylum. Six of the students are looking forward to becoming Bible-women. With some this decision means the giving up of former ambitions, with others the overcoming of strong prejudice in their homes. Throughout the year was felt the helpful influence of the special meetings conducted by Mr. Wilkes in the early part of the session, and the quiet daily work and prayer of the Christian girls and teachers was not without fruit.

**King's
Daughters,
Temper-
ance and
Literary
Societies.**

Japan

**School-
Room Pro-
vided by
Factory
Proprietor.**

A pleasing but very uncommon evidence of care for the operatives by the proprietor appears in a calico factory where "a school-room has been built and a teacher engaged who holds school three times a day; but even so, he only reaches three hundred of the three thousand girls who spend their lives in the factory. Here, as well as in another, we are now giving direct Bible talks, also in a hospital in connection with this factory. Recently one of the nurses came and asked for a Bible."

Miss Allen writes:

"About seven years ago, Miss Howie succeeded in obtaining permission to hold a meeting twice a month in one of the many large factories in Kameido, a suburb of Tokyo. It is a factory employing about 2,700 girls. There are usually two or three hundred of them at our meeting, but as many come only once or twice out of curiosity, and as the employees change so frequently, our talks have to be rather a series of beginnings than a connected and progressive teaching of the truths of Christianity. Still there are always some who show real interest and who are present whenever possible.

**Factory
Conditions.**

"Most of the girls come from distant parts of Japan and live in the factory dormitories, which, while better than those of many other factories, are still far from being either

Tokyo

hygienic or inviting. The girls work on the night and on the day shifts alternately, the change being made every seven or eight days when the machinery stops for twelve hours, giving the workers twenty-four hours' rest instead of twelve. This extra time the girls are free to employ as they wish, there being no restriction to their going where they please, provided they return to the factory by ten at night. This arrangement certainly does not give any too much time for rest and recreation, but it does unfortunately give an opportunity for the girls to spend their time in ways that are evil.

“No one can wonder at their natural and innocent desire for a little amusement after days of a weary and monotonous round of work, but their lack of wisdom and experience, as well as their lack of money to enable them to go to respectable places of entertainment, often lead them to the worst places. Consequently, we were very much pleased last winter when several of the girls came all the way to the school—a trip of nearly two hours on the electric car—with the request that we tell them something more about Christianity. It was time for them to return before they had heard half of what they wanted to listen to, or we to tell, but they went away very happy, each carrying a New Testament and a number of very easy tracts and booklets.

Japan

“ Since then, whenever we have gone to the factory to hold our meeting we have taken special literature for these girls, and as they obtained permission to follow us into the factory hospital where we have a little meeting for the nurses, they heard two talks instead of one. Still this did not give us an opportunity to speak to them personally, and so arose the plan to rent a little house in the neighborhood to which they could come on their holidays.

“ The factory managers are very polite and friendly, but they have made it clear that any personal and direct appeal to their employees would result in having our meetings stopped, though they have no objection to our teaching the girls hymns and telling them Bible stories. This attitude arises not so much from any objection to Christianity as from the fear that if a report spreads that they are making Christians of their employees, parents will send their daughters to work in other factories. But they have no objection to the girls coming to our house for Christian teaching, as the responsibility then rests upon the girl and not upon themselves.

House
Secured as
a Social
Centre.

“ After some searching we found a suitable house and a middle-aged Christian woman to look after it and take care of the two little daughters of the Bible-woman living there. The latter works in connection with the Shitaya church, so is out most of the time, but she is at home in the evenings and on cer-

Tokyo

tain afternoons, while Hibi San and I are there on the days when girls we know are free to come.

"I wish the people who supplied the money for the rent and furnishing of the house could have seen the delight of those specially interested girls I mentioned, when we told them where the house was and that they might come to it any time. They have not yet missed coming whenever they were free to do so, and are beginning to bring their friends.

"The house is a small one, but is large enough for our purpose. Downstairs, in addition to a small hall and a tiny kitchen, where you can reach any article without moving from the centre, there are two rooms nine feet by twelve, which can be thrown into one. Here the Bible-woman, the caretaker and the two little ones live, and here we hold a weekly meeting for children. The twelve-by-twelve upstairs room is especially for the factory girls. In it there is a little bookcase containing Bibles and tracts, which we give them, and easy stories which we lend them, and are delighted to see them take, for the lowest class of novels by Japanese writers and translations of the scum of western literature are only too cheap and plentiful.

"We also keep sewing materials, so that any girl who has a dress to make over can bring it with her. Perry pictures do much

Japan

to make the room attractive and to furnish a starting-point for conversation leading to the great central theme. As we have had the house for only six weeks, it is too soon to estimate the worth of our venture, but I feel sure it will be a good investment of time and money. Not that so many girls have come yet, but those who have been there once return on every possible opportunity, eager to hear more of Christianity.

“I am afraid in the limits of a letter to attempt to touch upon the problem of factory work generally. The more one looks into it and thinks about it, the more one realizes how terrible are the conditions. But they are conditions that in some other countries have been, if not made perfect, at least vastly improved, and there is no reason why the same should not be true of Japan. But this will never be until the Japanese people themselves begin to realize the sufferings and needs of factory employees. With this thought in mind, the ‘house-warming’ we planned when we were settled was made to include not only those from the school already interested, but some of the church ladies who should be interested.”

Wayside Teaching.

Wayside teaching is also blessed, as in the days of the Saviour, for it is His truth that brings light and joy. “Here is a little group of women in one of the side streets who, while

Tokyo

they smoke their pipes and drink their tea, listen with tears in their eyes to the Gospel message. Their hostess, who had found her way into one of our street Sunday-school meetings, being attracted by the singing, had called her neighbors together and sent for us to come and tell them more of those wonderful words of life."

To a discouraged invalid was brought "the sure word of comfort, and one glance at her happy face is sufficient to assure one that the Lord has fully compensated her for all her losses."

Others were led to feel their responsibility for those dependent upon them, whether in the home or in sewing schools, and little meetings were arranged for these. The church services showed the effect of the women undertaking to bring their neighbors, and the building of the new Sunday school and parsonage in Azabu became a great quickener of their generosity and Christian activity. At the Ueno Exhibition many assisted the Bible-women and the missionaries, "some standing for hours in front of the Gospel Hall inviting people to enter, and there was simply no limit to tract distribution."

In 1914 Miss Blackmore writes concerning the orphanage in Juban: "Our little Home has passed its twentieth birthday. On that occasion one of the 'grown-up children' said, 'When mother died eighteen years ago, grand-

**Orphanage.
Rescued
Lives.**

Japan

mother struggled to keep us "respectable," but our invalid father decided to sell my sister and me (aged four and six) into "the evil business." God saved us from that horrible fate through Christian women of Canada who stretched kind hands across the sea to help us. Now we both have happy Christian homes of our own, but we never forget what we might have been, and shall teach our children to thank God and the women of Canada.' It was beautiful to the eyes of those who have watched her development to see, at our last baptismal service, this young mother present her boy to the Lord—mother and child the embodiment of joyous, vigorous life. They are a type of the work of the twenty years."

This same year, 1914, marked the twenty-fifth anniversary of the arrival in Japan of three of our most valuable and honored missionaries, Misses Hargrave, Blackmore and Hart, and the event was delightfully remembered at the annual meeting of the Council.

For some time it has been felt that there was "a missing link" in our educational work in Tokyo, a foundation one for the following generation, so it was with great joy when "a small but successful" kindergarten was established, "exactly meeting our purpose, namely, bringing under our care the children of our graduates, the little brothers and sisters of the present pupils and a few children in the immediate neighborhood."

25th Anniversary of
Honored
Missionaries.

Kindergarten in
Azabu.

Tokyo

The cost (\$440) was met by the graduates and students, who had also responded generously to many regular and special requests, their work and voluntary gifts amounting in the year to \$220. Among the objects were the famine relief fund, the new church, Sunday school and parsonage, special evangelistic work, and sending delegates to the Y.W.C.A. Summer Conference. "Although from the early years the King's Daughters Society had taken the leading part in the religious work of the school, from time to time the advisability of disbanding and organizing a Y.W.C.A. had been discussed." In 1915 this action was taken "in the hope that the girls' outlook and sympathies might be broadened by bringing them in touch with the wider student movement."

Y.W.C.A.
Formed.

In the minutes of the Japan Council, 1913, we find this record: "The trustees of the Azabu church having offered part of the church lot for sale, resolved, that the immediate purchase of the one hundred tsubo adjoining the school property be authorized." This additional strip of land was of great advantage, and 1916 finds a three-storey extension being erected to provide necessary class rooms, science room, etc.

For some years it has been apparent to the missionaries of several denominations that there was urgent need for an advanced course of education under Christian influence. To

Union
Christian
College for
Women.

Japan

provide this was too great an undertaking for any one Board, but by combining forces a Union Christian College for women, well equipped and efficiently conducted, might be established, thus bringing great benefit to the graduates of the various mission schools.

Much time and close thought have been given by the Promoting Committee, on which Hon. Soroku Ebara has been appointed our Japanese representative, an honor to our Canadian Church.

A suggested basis has been submitted to the Boards who propose to unite, and high hopes are entertained for the not too distant realization of this statesmanlike vision.

At a Conference held in New York, June 27th, 1916, a "Committee of Co-operation" of the Woman's Christian College of Japan was organized, representing the following Boards: American Baptist Woman's Foreign Missionary Society; Board of Foreign Missions, Presbyterian Church in U. S. A.; Woman's Foreign Missionary Society of the Methodist Episcopal Church; Board of Foreign Missions of the Methodist Episcopal Church; Woman's Foreign Missionary Society of the Reformed Church in America; Woman's Missionary Society of the Methodist Church, Canada.

CHAPTER XI.

SHIZUOKA.

ONE of the closing paragraphs in the second volume of the "Story of the Years" concerning Shizuoka (page 51) gives a touching little reference to the war between Japan and Russia, 1904-5.

The following year Miss Cunningham writes: "After the war was concluded last fall, and the troops began to arrive from Manchuria, the members of the Red Cross Volunteer Nurses' Association were divided into six classes, each class to take its turn in meeting trains and serving tea to the soldiers. For nearly six months from four to eight trains passed daily, and as they stopped from thirty to forty minutes, many of the Red Cross ladies took their lunch and remained at the station the greater part of the day. Miss Tweedie and I went as often as possible and became very friendly with the members of our class. Two years of constant thought and work for the soldiers—meeting trains, visiting and providing entertainment for wounded soldiers, etc.—had given many women an interest outside of their homes, and when the war was ended all were not content to go back to the monotonous life of former years. One

Red Cross
Work,
1904-05.

Japan

lady expressed a wish to learn English; other requests quickly followed, and for several weeks Miss Veazey had a class of thirteen ladies, among them the wife of the governor."

Miss Cunningham's
Return to
Canada.

The most marked event of 1906-7, bringing a touch of sadness to Shizuoka school life, was the return to Canada of Miss Cunningham after her third term of service. From the opening of this our second station she had watched its development, most of which had been under her own influence and effort, and she could rejoice in a school of seventy-one, with a staff of two foreigners, eight Japanese teachers (five being Christians), a kindergarten of sixty, besides the English class of twenty Red Cross ladies.

Memorial
Service.

Evidencing the deep impression made by Miss Cunningham during her fifteen years in Japan was the touching memorial service held in the church at Shizuoka on receiving word of her passing to the better land at Sault Ste. Marie, Ont., April 22nd, 1916. About forty of the former graduates were present, some from near-by towns. Later in the day they had a social gathering in the school to talk over the early days, and as they separated many gave expression to resolves for more unselfish living as the result of the influence recalled of their honored teacher.

Abiding
Fruit.

"Be not weary in well-doing, for in due season ye shall reap if ye faint not." This is exemplified in the record of Miss Crombie in



HOME AND BOARDING SCHOOL
Shizuoka, Japan



PRIMARY BUILDING
Shizuoka, Japan

Shizuoka

connection with the evangelistic work. "It was very gratifying to find active Christians who had been members of the church for twenty years or more, to see them taking a lively interest in temperance work, and the women of the church conducting a woman's meeting once a month, all the members taking their turn in sharing the responsibility, and to find homes where both parents and all the children are members of the church. These and other visible results are the fruits of past labors."

In one town a fortnightly meeting was held in the home of one of the principal ladies, who was always inviting the women and keeping them stirred up. Formerly, in the busy tea season, these meetings were closed, but during one summer at least it was decided this should not be done, as it would be very "lonesome" without them.

Always and in all the stations our missionaries have been earnest pioneers in the cause of temperance. One of the numerous forms of effort was the publication of *The Children's Herald*, which, under the able management of Mrs. Pinsent and her Japanese assistant, had a circulation in 1908 of 6,500 copies monthly. The following year the editing of this paper was passed over to the department of the World's W.C.T.U. in Tokyo, as there was now a "Y" missionary in residence there. A Temperance Legion

Temper-
ance.

Japan

Primary Depart- ment.

was formed among the boys who considered themselves too big for Sunday school.

October, 1909, the twentieth anniversary of the foundation of our work in Shizuoka, brought special rejoicing through the opening of the new building for the long-desired Primary Department, thus making provision for a child to enter the kindergarten and proceed through the various grades up to graduation, spending ten or twelve years under Christian instruction.

The crowning joy of the following year came with the decision, during the last three months, of thirteen of the students to give themselves to Christ. There was also great satisfaction in being able to open in October, 1910, a kindergarten class in Temma Cho, a very poor district about a mile from our school. This resulted in a flourishing Sunday school of nearly one hundred children and a well-attended Mothers' Meeting. The room for this Christian work had been supplied by five young men of the church, but being small and in a very noisy place, could not be used permanently. Miss De Wolfe and her Japanese helpers met once a week to pray about this and other things. Unknown to them the young men also met for prayer, and in a wonderful way a most suitable piece of land (Futaba) was secured by the latter and a building planned to accommodate fifty children and carry on other settlement work

Shizuoka

This property was purchased and fenced by the W.M.S. in 1915, the young men who had owned it desiring to be relieved. Marked improvement in the neighborhood was manifested from this little centre, which enrolled eighty-eight little pupils in 1915. In addition we have two other kindergartens in the city, one (Shizuhata) in connection with the large Orphanage maintained by the General Board and the one (Eiwa) attached to our Boarding School. Kinder-gartens.

Miss Crombie reports in 1911-12 the opening of women's meetings in eight new places, with a wonderful readiness to hear the Gospel, especially in the Hamamatsu district (about three hours by train west of Shizuoka). "On an average," Miss Crombie says, "I have made a trip in this direction once a month, taking two or more meetings in different places each time, with audiences varying from fifty to one hundred and eighty, mostly women. The Japanese pastor says that the women in his church have all been brought in by our work. They invariably make the start in a women's meeting. Hundreds have heard the Gospel for the first time and the Christians have been encouraged to work with greater faith and earnestness. The women of Kega, assuming responsibility toward the neighboring villages, have gone, in company, to each new meeting, riding several hours in the stage coach, even through the Hama-matsu.

Japan

rain and late at night. The zeal of the new places is also having a reflex influence on the older ones."

It has been a great disappointment that through lack of workers the eager desire to have Hamamatsu occupied as another centre by our Canadian women missionaries has as yet been unfulfilled.

**Government
Recognition.**

For some time our school in Shizuoka had desired Government recognition, and an application was made to the Education Department. By complying with specified regulations (which do not interfere in any way with the teaching of Christianity), private schools may obtain certain privileges for their graduates, who, in addition to some minor advantages, can enter without examination into the Normal Schools and are eligible for the entrance examination into the Higher Normal School. This long-awaited-for "Government Recognition," granted in December, 1913, added much joy to the Christmas celebration of that year, and was a great satisfaction to the Principal, Miss Veazey, who through so many years has with such grace and ability watched over the interests of this school. Through this measure "entrance was secured for one of our brightest graduates into the Provincial Normal School, where she can receive the regular three-year diploma at the end of one year and so return in the spring as a primary teacher."

Shizuoka

The year 1914-15 claims attention in two respects: first as presenting from the Primary Department its first class of graduates, fourteen in number, of whom eight remained for academic work; and second, in securing a fine Christian teacher of experience as head of this important branch.

As a result of the general evangelistic effort of this year special openings were afforded for work among High School girls through Bible study classes, the distribution of Christian literature, regular hospital visiting, addresses in factories, etc., fourteen new weekly and several monthly meetings having been started.

CHAPTER XII.

KOFU.

**New
School
Building,
1907.**

JANUARY 19th, 1907, witnessed the formal opening of the long-anticipated new home for our school in its fine elevated position on the side of a high hill overlooking the city, with its magnificent inspiring views.

The structure, though not very artistic, is conveniently arranged and well planned to secure the utmost of sunshine and good air.

Many new furnishings, though of the simplest kind, had to be provided, and for these the King's Daughters Society through their industry contributed ninety-three yen. Naturally the grounds required much attention, and it is pleasing to note that the first trees or shrubs planted were the gift of that year's graduates.

**Well and
Electric
Light.**

Digging a well was the next great undertaking. "Begun in the fall, completion was promised before the year closed. After digging, as required by contract, desirable water was not forthcoming. Water we must have," writes Miss Robertson. "Should fire occur we are in jeopardy. Assured that a few more feet of digging would strike the water vein in the rock below, we went into a day com-



HOME AND BOARDING SCHOOL

Kofu, Japan



SHIRITSA YAMANASHI CARTMELL JOJIKU

Evangelistic centre, Kofu, Japan

Kofu

pact. Spring (1908) was here before the well was finished, but the memory of weary watching, slow labor and daily anxiety over accumulating expense was partially obliterated by the joy of beholding the rushing fountain from beneath fill the well to the brim, giving us over sixty feet of water." May we not look upon this as a parable and prophecy of the spiritual fountain springing up into everlasting life from the careful planning and plodding, the patient teaching, the gifts and prayers both there and here in the homeland? The Divine Spirit alone can give the water of life, but we must dig the well.

The next improvement was the installation of electric light throughout the building, bringing a sense of relief and security.

The great event of the year 1911 to all interested in the external welfare of the school was the building of the gymnasium, "a monument to the patient efforts of a faithful few of the Alumnae," supplemented and its completion hastened by a generous donation from the Board. Its advantages were much appreciated, especially during the rainy season, but after serving a useful purpose for four years this one-storey building was reconstructed in 1915 on a new model, supplying a fine large class room in addition to a well-equipped science room in the second storey.

Gym-
nasium.

Japan

A New Church.

Showing how the active interest of the students is not limited to their school, but is linked to the general work of the mission, an extract may be taken from Miss Strothard's letter, appearing May, 1916: "For some time the missionary workers and the Japanese Christians in Kofu have been looking forward to and working for a new church, the congregation having quite outgrown the original structure. All our Christian community have been seeking to do their share in helping to meet the expense involved. In the Government schools it is customary to take the graduating class on a trip to some place of historic interest, or to some large commercial enterprise, a visit to which would be of educational value to the students, and for the past two or three years the girls of our graduating class have been taken on similar excursions. Accordingly plans were being made for the trip, when the girls of their own accord came to the Principal, Miss Robertson, and said that if she would allow them to take a walking trip over the mountains to the Mitake Falls, to visit the famous old temple there, they would give up their other trip and appropriate the money they would have thus spent towards the building fund of the new church. This proposition, coming voluntarily, delighted Miss Robertson, and of course she quickly consented. At the Christmas entertainment the pupils had thirty-five

Kofu

yen to offer as their first contribution to the church fund."

The students have many opportunities of "showing sympathy. Every week or so some of the girls take a little rice to a poor family, some flowers to an invalid or a little money to some unfortunate. On Flower Sunday, after distributing flowers in the hospitals, each one had an incident to relate which showed how her heart had been touched with the sight of suffering."

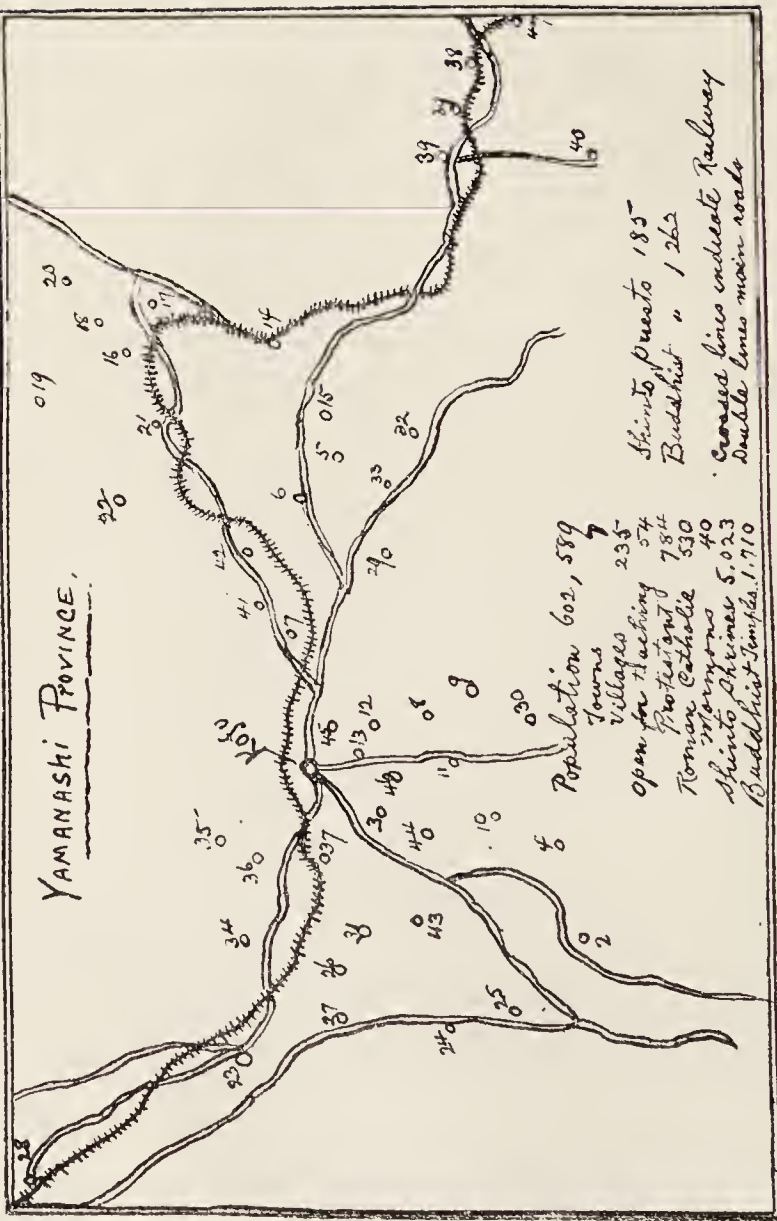
Every year there are decisions for Christ, and those who reach graduation are almost without exception His confessed followers. This is true of all our schools. Many pass on to higher training with the avowed purpose of obtaining greater efficiency in Christian service. They are sent out with the prayer that their influence may work as leaven in the centres where they may live, that they may stand true to their Master, and that their spiritual life may be saved from being smothered by the materialistic and degrading influences about them.

Decisions
for Christ.

In no province has what is specifically termed the *evangelistic* work been more extensively or successfully developed than in Yamanashi, of which Kofu is the chief city, situated on a plain surrounded by lofty mountains, having many villages and towns scattered through the district, some in places difficult of access and only in recent years brought

Evange-
listic
Work.

YAMANASHI PROVINCE.



Shinto Puerto 185
 Buddhist " 1262
 Crossed lines indicate Railway
 Double lines main roads

Population 602,589
 Towns
 Villages 235
 Open for teaching 54
 Protestant 784
 Roman Catholic 530
 Informants 40
 Shinto Shrines 5,023
 Buddhist Temples 1,710

Kofu city with 46 towns and villages of Yamanashi Province in which the Society has work.
 Enrolment in Kofu Sunday Schools, 1,400; in the country places, 1,200.

Kofu

into closer communication in certain directions by the introduction of the railway. Travel by jinrikisha, basha or kago is still the weary method on some roads, but our ladies and the Bible-women feel well rewarded as from month to month they note the welcome given to the message, the enlarged intelligence and devotion of the women as they grasp Bible truth, and the bright, responsive faces of the children, who eagerly attempt, and ultimately learn, to sing the songs of Zion and memorize Scripture verses.

Miss Alcorn, ably seconded at different periods by Miss Tweedie and Miss Killam, B.A., has organized and carried out a wide itinerary with numerous meetings and systematic visiting, which has brought the Gospel to many a secluded hamlet, purifying and enriching individual lives, and through them families otherwise unreached.

Very careful instruction is regularly given to Bible-women and senior students who take part in these evangelistic efforts.

Miss Alcorn writes in 1913: "Our Yamanashi Ken Bible-women deserve a place of honor among the names of those who are faithful.

"We are now seeing the result of what years of training can do for our workers. Mrs. Yoshii—naturally reticent—after thirteen years of service has found herself. Her

**Bible-
women.**

Japan

fear in entering new homes or going to new places seems lost in her zeal for her work."

The members and friends of our Kofu church recently celebrated the thirtieth anniversary of Mrs. Wadda's spiritual birthday. For twenty-two years she has been associated with us. Very touching was the story she told of seeking and finding salvation in the days when it was not easy to become a Christian. Her testimony to the keeping power of God could not but inspire a deeper faith in the hearts of all who heard her.

Another interesting gathering in our church was a surprise party for Watanabe San. For fifteen years she has given herself freely to the uplift of the people of our province. Representative men came from far and near to testify to her worth, and numerous incidents were given of changed lives and ideals because of her faithful efforts.

Surely the lives of these three good women will inspire our Christian students to lose themselves in loving service for others. Never before have homes opened and hearts responded so readily to Christian teaching. This came in answer to definite, persistent prayer. It pays to work long and patiently with souls. Christ's limit of time is "until ye find." The visit once in two or three weeks seems little, but by keeping our people "moving along the way of Jesus, like a river, the very motion is a cleansing process."

Kofu

As showing the estimate in which Christian literature is held by our missionaries, and as a sample of its use, we insert Miss Alcorn's report for 1908-9:

“Evangelistic.”—In summing up the work of the year we find a large expenditure for literature in our province. The ordering and distributing of tracts and papers is no haphazard work. It takes careful thought and planning. Before ordering, sample tracts are read, to be sure for what department of our work we need them. What would help a factory girl would not be suitable for our women's meetings. What we give at our women's meetings is not what we plan for the girls in the sewing schools. Then there must be a tract for free distribution in the homes. Twice this year we have placed something to read in every home in the vicinity of our school. In other districts this has also been done. As we travel through our province there is abundant opportunity for scattering helpful thoughts to those whom we only meet in passing. Literature.

“We have a good ‘lending library,’ and are often delighted at the interest shown in helpful books by many of the women. Twenty-five of ‘The Story of My Life’—Helen Keller—have been distributed through the province.

Japan

“ Quite a number of our women have this year subscribed for magazines.

“ The ‘ Daily Bible Readings ’ are in every home where we are seeking to awaken interest in a daily study of the Word.

“ We meet one thousand women in our regular work every month. At our children’s meetings in the country we have an aggregate attendance of six hundred. In our Kofu children’s meetings we have an aggregate attendance of one thousand. We take nine hundred papers a month for the children, eight hundred for the women, sewing girls and factories.

“ Once the largest factory in our province opened its doors, and thirteen hundred women and girls had permission to hear a fifteen-minute talk from Miss Strout, our W.C.T.U. missionary. Because of there being no suitable place where all could gather, only five hundred were able to hear. The same day the principal of a sewing school of one hundred and fifty girls allowed us to speak to her girls. In February, at a large special meeting in our Kofu church, ninety of the best women of our city came to hear a lecture on ‘ The Mission of Women.’ On such occasions as these three cited we plan specially to give each one a further message by putting into her hand something she can read afterwards and then pass on to her friends.

Kofu

“ As the years pass by, the preparing and carrying of these bundles of tracts and papers does not become monotonous. On the contrary, there is a growing interest in the great possibilities of this department of our work, for may it not be the time when a message will touch the keynote of some life and there will be a response, a seeking for God.

“ Grateful for the privilege of service, we close our work with the same prayer offered last year, ‘ Lord, if we may, we’ll serve another day.’ ”

The following year shows further extension:

“ *Evangelistic.*—In the north-western part of the Province, new work has been opened during the year. In February, while having a children’s meeting at Hinoharu village, we met a man from Oizumi, who gave us a pressing invitation to visit his village. We went in March and had over two hundred women at our afternoon meeting. At six o’clock we had a large children’s meeting, and from seven a meeting of over two hundred and fifty men and women, which lasted until after eleven o’clock. These were the first Christian services ever held in this village.

**Hungry
Hearts.**

“ About two miles from this place is a village called Kabuto, where we were invited to speak at a large sewing school of eighty pupils. We could not find time to go until

Japan

April, and when we did go we were sorry to find that about half the girls had already left. We had a good meeting with the forty present, and at the close every girl in the school and the teacher also expressed their willingness to accept salvation through faith in Christ. Thirty-four of the girls bought Bibles and promised to read them. We had another meeting with them before the school closed for the summer, and the joy of hearing from the teacher herself that she had accepted Christ at our first meeting, and since then her heart had been filled with peace. She has promised to use the daily Bible readings and have the girls take a little time every day for Bible reading when the school opens again in the autumn.

Doors
Opened.

“Our prayers for entrance to factories have surely been answered beyond what we are able to receive. Ten additional factories have been entered, making twenty, in which we may have meetings once or twice a month.

“It may be interesting to know that on one occasion we were invited to stay over night at the Buddhist temple of this place, and immediately after a late supper, our hostess, who had charge of the temple, invited her neighbors in for a meeting, which continued until after midnight.

Faithful
Living.

“In this same district at Hinoharu station new work has developed during the year. Two years ago a Christian woman came here

Kofu

to live, and like the seed planted in good ground has been bearing fruit abundantly. Her husband is in the railway service, and her life amongst the railway men and others has had a wonderful influence. Several have confessed faith in Christ and are living new lives. We have a most interesting meeting for men and women every two weeks in her house. Her home is always open to us, and her unbounded hospitality is a great comfort."

During the years following the removal of our headquarters in Kofu to the fine site on the hillside it had become increasingly apparent that while admirable for a school and a home, it was not advantageous as a centre for work among the women and children of the city.

After considerable searching and negotiation a very desirable lot was secured not far from our former location and convenient to the church. Plans were carefully studied and a most suitable building erected (1914-1915), making provision for a kindergarten, a sewing school, mothers' meetings, a hostel for a dozen students, and a residence for the Bible-women and kindergarten teachers, besides the two or more missionaries in charge. In honor of their former co-worker, the Council adopted as a name for this new school, "Shiritza Yamanashi Cartmell Jojiku."

**Down
Town
Centres.**

Japan

Miss Alcorn writes: "Our sewing school opened in April. Many have shown their appreciation of this Christian home, the latest gift of our loyal workers in Canada. Messages have come to us from parents who are grateful for a place provided in our own province where the daughters may learn the arts of home-making. In our first class of thirty-two we have ten graduates from the Government School for Girls and four from our own. The second class are all graduates of the Higher Primary School. As these girls daily associate with the Bible-women and kindergarten teachers, there cannot but come to them higher ideals which will result in a desire to know the source of life that makes us new women in Christ Jesus."

Miss Hargrave says: "In January kindergarten teachers, children, parents and friends rejoiced with us as we took possession of the classrooms in the new building. It was a never-to-be-forgotten occasion, and it was an inspiration to see the pride and pleasure on the faces of all who came under our roof, especially as we saw the promise of increased numbers and therefore a wider circle of opportunity."

CHAPTER XIII.

KANAZAWA.

TURNING from our work in the eastern coast cities of Tokyo and Shizuoka and from inland Kofu, we find our fourth station in Kanazawa, near the sea on the north-west coast of Japan. This is a large city and possesses the third finest park in the Empire, a place of beauty and refreshment.

Here our activities have been on a somewhat different line, not having a boarding-school as a centre, owing to that need being met, at least in part, by the American Presbyterian Board.

Our efforts have largely been in carrying on various day and night classes—industrial (embroidery) sewing, cooking, kindergarten, English, Bible study, Sunday schools, and numerous meetings for women and children involving much visiting—all aiming at leading to Christ, to the building up of His Church in piety and intelligence, and to improvement in the conditions of the people, the majority of whom are poor.

Property has been purchased in three sections of the city, buildings renovated and enlarged or new ones erected.

The situation of our home and headquarters was central and the site valuable, though the buildings were not adequate to the needs

**New Site
and
Buildings.**

of the work, with its growing opportunities. For some years occasional intimations had been heard that the city, whose public offices were adjacent, greatly desired our property, and after some very courteous and satisfactory negotiations an exchange was made in 1913 whereby a fine lot in a desirable locality became ours, with the privilege of remaining in our old quarters for a year while a new building was being erected.

Miss Jost, in writing of this transaction, says: "The city has given us such a fine site in what we think will prove a better centre for our work that our regret at leaving 75 Hiro-saka-dori is lost in the joy of possessing 14 Shiritarezaka-dori." She adds: "We would like to record our sense of gratitude that we have Miss Hargrave with us for the superintendence of building operations; 'and still our wonder grows that one small head can carry all she knows' of building. We are sure there will be few better built houses in Japan than 'Strachan Hall' and 'Herbie Bellamy Home.'"

Miss
Hargrave
as a
Builder.

The Society is to be congratulated that not only in planning but in practical supervision of the erection of these buildings Miss Hargrave, our secretary-treasurer, has rendered such efficient service, giving unlimited time, thought and patience, attending to the smallest details, and making sure that foundations

Kanazawa

especially should be proof against moisture, white ants, and all other intruders. In all the stations she has been indefatigable in her search for these insidious, almost invisible, white pests which, unperceived, carry on their destructive work wherever moist wood can be entered.

June 30th, 1913, was the day chosen for the laying of the corner-stone, and we cannot do better than insert Miss Armstrong's vivid account of this interesting event:

"At the hour appointed for the ceremony we wended our way along that busy thoroughfare for students, Hirosaka-dori, as far as the Park; then, skirting the picturesque remains of the old castle perched high up on the stone wall which now surrounds the barracks, turned to the left into the street on which our new building is to stand, Shiritarezaka-dori. Passing the new court-house, an imposing red-brick building, the carpenter's sheds and generally busy aspect of the adjoining place showed us that we had reached our destination.

"In spite of threatening skies the little groups of men and women gathered there for the occasion were in gala attire, excepting, that is, the workmen and workwomen, whose costume is beyond my powers of description.

"But the most attractive thing on the grounds was not the interesting-looking work-

Japan

men, nor the well-dressed Christian men and women, nor the foreigners in white frocks, but the *foundation*.

“Deep and broad, strong and solid it stands there, a monument to the wisdom and ability of the presiding genius, Miss Hargrave; and indeed it seemed to invite inspection and criticism. Inspection it received, too, of the closest kind, but none could criticize, or do aught else than heap encomiums on the head of the aforementioned lady.

“The taking of a photograph was, of course, the first item on the programme, and it bid fair to be the only item, from the length of time required in the process. However, it was over at last.

Ceremony at Laying of Corner- Stone.

“The next thing was the laying of the corner-stone; but owing to the absence, through unexpected illness, of Rev. J. W. Saunby, who was to have read the accompanying service, the ceremony was omitted, and the workmen and visitors gathered in the long sheds, where impromptu benches were made to accommodate us.

“Hymn sheets were passed around, and the company joined in singing the abbreviated story of the prodigal son to the tune ‘Imayo,’ so popular with our Japanese friends. Prayer by Mr. Nomura, one of our Japanese co-workers, was followed by a short address from Miss Jost.

Kanazawa

“ Her voice rang out clearly and distinctly as she told the workmen and women of the reason for this building, in the erection of which they are so necessary. She told about the women at home in Canada collecting the money for it and for the support of us missionaries that we may live here and teach, especially the women and children, about Christ, our Saviour, who loves and cares for all people. She told of the condition of women in Western lands before this Saviour was known, and of the change that has been wrought through Him, and urged His claims in Japan, where He can do for Japanese women what He has done and is doing for their Western sisters.

“ Mr. Watanabe, the able Japanese pastor of Kanazawa, spoke after this about foundations. It was an eloquent address, couched in simplest language that all might understand.

“ At the conclusion of this address Miss Hargrave gave each of the ninety workmen and workwomen a box of cake (instead of the saké invariably served by the Japanese on similar occasions) and a copy of St. Mark's Gospel, together with a tract of Dr. Imbrie's, giving a summary of the tenets of Christianity.

“ A hymn and prayer, and the meeting broke up quietly, reverently; and as we dispersed we felt that the laying of the foundation of the new Strachan Hall and Herbie

Japan

Bellamy Home had been made the occasion of the preaching of the Gospel to those workmen in a most attractive and judicious manner.

“ ‘ I intend to have several more such meetings whenever any special phase of the building is completed,’ Miss Hargrave remarked when we were talking it over later on.

“ The men and women at work on the building are among the most prejudiced class in the city, and it would take many a year before they would be induced to attend a Christian service, but when the Christian service goes out to them they cannot fail to be attracted to the Saviour, who in His earthly life was a carpenter.”

“ Moving Day ” and “ House Warming ” are always memorable times, and it would be a pity to miss the realistic description given by Miss Jost:

“ We moved into our new house the first week in November. The carpenter, the tin-smith, the painter and the grocer all sent men with handcarts to help in the great work. This was a surprise to us, as we had not before had occasion to learn of this Japanese custom, and we appreciated the kindness perhaps more than the men did by the time night came, for on that day, for once in the annals of history, ‘ the West hustled the East.’

House
Warming.

“ We were practically settled in ten days, and then, feeling that such an opportunity for

[Kanazawa

reaching people should not be lost, we invited everyone we knew to visit us. This house had created a good deal of interest in the city as, day by day, it grew in size and beauty, and our invitations were largely accepted. One bright day, when the house was flooded with sunshine and everything looked its best, forty little ladies came to enjoy all with us, another day the church people—about fifty, another the mothers of the children in our three kindergartens—nearly sixty of them. Again twenty Government school teachers came, and then there were smaller parties, until I think there was not a man or woman among our acquaintances in Kanazawa who had not had an opportunity to see the inside of 'Strachan Hall' and the 'Herbie Bellamy Home,' and to taste our sandwiches, cake and coffee. For my part it will be a long time before I can look again with anything like interest on that particular kind of cake and sandwiches, so tired did I get of them. But all our guests were so plainly delighted to inspect things and so sympathetic in regard to the work we hope to carry on here that it was a pleasure to have them. A number of them, to show their good-will, brought gifts for the new home. The gift of the church people—a great surprise to us—was a beautiful large vase, which they had especially handpainted and inscribed at the industrial school here.

Japan

"It would be useless to try to describe 'Strachan Hall,' the home of our missionaries, and where numerous and varied classes are held. As soon as the grounds are fixed up a bit I will have it and the 'Herbie Bellamy Home' photographed. Even so, it must be seen to be appreciated.

How
Utilized.

"Often I have wished Mrs. Strachan, Mrs. Ross, and other friends could visit us. One day, especially, I wished for friends from home. At the time, in two of the school rooms, English lessons were going on; in another twenty girls were having a cooking lesson. In a small room we call the 'waiting-room,' one of our teachers had her Sunday-school class, drilling them for Christmas, while in the room which has been furnished in Mrs. Whiston's memory, Miss DeWolfe was preparing for the Sunday-school Normal Class. An hour later I was in our own little parlor helping a Government school teacher with some music she was preparing for our Christmas celebration. That is the way it is always—every room is useful and every room is almost constantly in use. The house is so *comfortable* throughout without being extravagant, and could not be better suited to our needs.

Herbie
Bellamy
Home.

"I must ask you to be patient a little longer while I 'hold forth' on the subject of the 'Herbie Bellamy Home.' Such a cosy,



STRACHAN HALL

Kanazawa, Japan



HERBIE BELLAMY HOME

Kanazawa. Japan

Kanazawa

homey little place it is! And we are trying our best to make it, in spirit as well as in appearance, a real home without the capital 'H.' In a short time we will have sixteen in it—ten of whom are pay boarders. I should love to write you all about these girls, but I shall only say that nearly all are from homes where Christianity is wholly or almost unknown, and almost all, little or big, are absolutely without training along Christian lines. We realize our great responsibility and wonderful opportunity. The Japanese teacher who shares the responsibility with me is one of our old Shizuoka supported girls, and is a great help. She rooms in the hostel, and is thus brought into constant and close connection with the boarders.

"A letter came to me a few days ago which shows the need of such a Home as this now is. A man away out in the country—a total stranger—wrote saying that he and his wife had been wanting to send their daughter to Kanazawa to school for a long time, but almost gave it up, as they knew of no safe place where she might board. Then, from a friend, he heard of this hostel, and wished me to appoint a time when he might meet me and make arrangements for her to enter.

"I cannot close without saying how full of gratitude Miss DeWolfe and I have been for all that has come to our work and to us the

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last few months. It has almost overwhelmed us at times. It would overwhelm us were it only for us and the little we can do. But we look ahead to the time when we shall be far removed from it all, and others will be teaching here and these buildings will still be standing—a monument to the generosity of W.M.S. women and their love for Japan.”

Another quotation from Miss Jost sets forth the change from the little Orphanage, begun in 1893 and continued till 1913, but now transplanted and assuming another form:

Orphanage
to Hostel.

“The ‘Herbie Bellamy Home’ demands more than a passing notice this year. Since the opening of the Kanazawa Orphanage we have felt that as a refuge for orphans our little house was not especially needed and that we might broaden its influence and help our work more by making it a hostel for girl students with a fund for helping deserving and needy girls. Having received Mrs. Bellamy’s hearty approval of this scheme—also the approval of the Home Board and our Executive in Japan—we were convinced that no more suitable time than the present could be found to make the change. So, when we enter our new Home in October, our Orphanage disappears and the ‘Herbie Bellamy Home’ as a hostel begins its history. The police readily granted permission for this change on condition that we dispose satis-

Kanazawa

factorily of the orphans still with us. Three of these we have put in our 'Jo Gakko' in Shizuoka and one in our Kofu school. Two will enter the General Board Orphanage in Shizuoka. Three we will keep to help in the Home and school until they finish the Primary School, and then provide for in some way.

"Those of you who read the 'Findings of the Mott Conference' will remember that the Conference emphasized the supreme importance of establishing Christian hostels for girls—we are but keeping abreast of the times in making this change. As to the prospect for the hostel, we have now two boarders with us who will go to the new Home, and two others have made inquiries about entering. Also, a young girl of sixteen came to us a few days ago for help. She is a daughter of a country school teacher with a large family and a small salary. Since April, she has been coming to Kanazawa to school every day, leaving home about 5 a.m. to travel here by 'basha,' which is cheaper than the train. This travelling back and forth left her no time to study, and, moreover, was breaking down her health, but her father could not afford to pay her board in Kanazawa. She began her story by saying, 'I am not an orphan, but I need help.' On inquiry, we found her to be worthy of help, and so, to her joy, as well as our own, promised to help her. Many times

Japan

we have, with sorrow, turned such girls away because the police orphanage regulations forbade us taking them into the Home.

“Now, to be able to respond to such calls and know at the same time that no orphans in Kanazawa need go homeless while the spacious Kanazawa Orphanage exists, is a pleasure indeed. We earnestly pray: God bless the ‘Herbie Bellamy Home’ and make it a true home to many a young girl and a blessing to Japan.”

Nineteen hundred and sixteen finds the accommodation fully taxed, some applicants having to be refused. The class of girls is good and much gratitude is felt for this “safe and happy home.”

The visit to Japan in 1914 of Herbie's mother, Mrs. John Bellamy, of Moose Jaw, Sask., was much appreciated by our missionaries, and to her it must have been a special joy to see some of the fruits of her little boy's faith, enterprise and devotion. The story of his life has had many readers. A few years ago the governor of the province, a representative of the Minister of State for Home Affairs, and a baron interested in charitable work visited the Home and made a thorough inspection. They seemed satisfied with all they saw. The two gentlemen from Tokyo were much interested in the story of Herbie Bellamy, and asked to have a copy made of



KAWAKAMI KINDERGARTEN

Industrial Rooms upstairs, School downstairs
Kanazawa, Japan



BABA KINDERGARTEN

Kanazawa, Japan

Kanazawa

his photograph, to be sent to them with an account of his life. This was done, and a very kind letter was received in acknowledgment. This little life sketch has been translated into several languages, and must prove a stimulus and encouragement to other "shut-in" lives.

Our Embroidery School at Kawakami (about a mile from the centre of the city) has been continued with very beneficial effect, not only to the girls themselves, giving them superior working conditions to those prevailing in factories, with social and spiritual advantages unknown before, but also to their families, who are frequently visited by the Bible-women and thus drawn to the Church and the knowledge of the truth. **Kawakami.**

Similar industrial and evangelistic departments have been carried on at our other city station, Baba, where enlarged grounds and improved buildings have made better work possible. In all these three centres the kindergarten has been a prominent feature, shedding light and love into many hearts and homes. One has also been opened in connection with our church in another section (Shirokanecho), 1913, composed mostly of children from better families. **Baba.**

CHAPTER XIV.

TOYAMA.

FOR some few years our Society had supplied a Bible-woman to work in the adjoining province — Toyama — under the direction of the missionary's wife, Mrs. Prudham, but opportunities became so abundant and enquirers so numerous as to create a demand for greater help. In 1906 we find this record:

“There seems to be limitless opportunity for helping the women in and about Toyama. As our Bible-woman poetically put it, ‘It is changing from winter to spring in their hearts now.’”

In the joint Council of 1909 the following action was taken:

“Moved by Mr. Wilkinson, seconded by Miss Hargrave, and resolved: ‘That whereas our Church has undertaken the responsibility for the evangelization of the larger part of Toyama province, with its great population of 800,000; and that whereas our resident force of workers there, being only one foreign missionary, one native pastor and three evangelists, is altogether inadequate to meet the demand of the work; and whereas in recent

Toyama

years the opportunities for work among women have greatly increased in Toyama province, we, the united Mission Councils of the C.M.S., request the W.M.S. to increase the number of workers in Japan, so that at the earliest moment possible two workers may be stationed in this province.”

We were only too glad even partially to meet this request, and the following year Miss Margaret E. Armstrong was reappointed to Kanazawa, with the understanding that she was to reside a part of each week in the city of Toyama. Later this was found unsatisfactory, and too great an expenditure of strength to be travelling back and forth.

During 1910-11 property was purchased, and gladly Miss Armstrong took possession of the Japanese house on the premises. She writes:

Japanese
House
Purchased.

“The new home is situated conveniently for all the work, and is in a pleasant neighborhood as well. It is an old place, one of the few left unharmed by the great Toyama conflagration of ten years ago, though it narrowly escaped a few months past, when a house of refuge near by was destroyed by fire. My heart beat fast when someone rushed in, exclaiming, ‘Your pines are on fire.’ But it was a mistake. The fence only was burned, and the pines stand there straight and tall, whispering softly with the night winds of the

Japan

wonderful protection and care of the great All-Father."

The next year witnessed the erection of a suitable building for the kindergarten, its daily growth proving a matter of interest to the whole city, and it was opened with due ceremony.

Kinder- garten Magnet.

"Our work in Toyama consists largely in preparing bait, and the kindergarten, with its seventy-five happy little people, adapts itself admirably to this object, even the most prejudiced homes opening their doors to us because we come from the kindergarten."

The efforts of our missionaries are by no means confined to the cities. Many towns and villages are visited regularly, classes of various kinds established, literature distributed, and faithful Bible instruction given.

A Fathers' Meeting.

A novelty appears in the following: "At the solicitation of one or two fathers we had a 'fathers' meeting' in the beginning of January (1916), while the public offices were still closed for the New Year. A good number attended, and all talked freely about the improvement the kindergarten had made in their children and its influence through them upon themselves."

CHAPTER XV.

NAGANO.

ABOUT one hundred miles east of Kanazawa we find Nagano, the large inland city, famed for its great Buddhist temple, Zenkoji, with its pronounced opposition to Christianity. For nearly twenty years the Woman's Missionary Society has had a foothold here amidst many difficulties, but gradually overcoming prejudice.

In 1909 a grant was made for a much-needed home and centre. Fortunately land was secured in a fine locality, adjoining that of the General Board, the cordial sympathy and active co-operation of Rev. D. and Mrs. Norman making this a delightful arrangement.

**Choice
Locality.**

Under the supervision of Miss Hart a suitable building was erected the following year, which provided a kindergarten room as well as a home for the missionaries, the Bible-women and Japanese teachers.

The line of effort in Nagano and vicinity has been chiefly evangelistic through meetings, classes, visiting, kindergartens, etc.

Miss Tweedie writes in 1912:

“Last autumn we began in Nagano under rather trying conditions. Miss Scott and I

Japan

came in September, and as the Japanese workers were all comparatively new, it took us a long time to get acquainted with our work. We had no Bible-woman for three months, which was the greatest drawback of all. Oki San came to us in November, when our hopes grew brighter.

"In February some High School girls who expected to graduate in April asked us for special help in their English studies. Miss Scott gave them English and singing lessons twice a week. Through this opportunity one became an earnest seeker, and has lately decided for Christ. Another entered Azabu school in April, and three others have begun to attend the Sunday school and church services.

Witnessing and Winning.

"Through the Bible-woman's faithful teaching in the homes some women during the year have been led to Christ. One is specially worthy of mention. She accepted Christ as her Saviour upon Oki San's second visit with her, and since then her faithful study of the Word and bright testimony to the power of God in her life have been a great help and blessing to other women. In March she visited her younger brother who was seriously ill, and had the joy of hearing him express his faith in God ere he passed away. Since then she has been trying to lead her father and husband, and the latter, who was at first strongly opposed to Christianity, has,



KINDERGARTEN AND HOME

Nagano, Japan



1916 GRADUATION CLASS, KINDERGARTEN

Nagano, Japan

Nagano

through her influence, attended special meetings in the church and given his consent to her being baptized.

“ Her testimony just before her baptism in June was, ‘ I am so full of joy that I cannot keep silent.’

“ Many of the homes that we visit in Nagano have been opened to Christian teaching through Mrs. Norman’s cooking class and her untiring interest and faithful work for the women in other ways. I know in many cases that we are reaping where she has broken the soil and faithfully sown the seed.

“ We were given a special opportunity during a great Buddhist festival in April, and gave away six thousand Gospels and over ten thousand tracts.”

“ At the Christmas season we were able to do something for the postmen of Nagano city. This came about through our acquaintance with the head official of post-office affairs for the province. His little girl entered the kindergarten in September, and his wife, who came sometimes to our mothers’ meetings, asked for Christian teaching. When we made request to have a Christmas gathering for the postmen, it was readily granted. We had the meeting twice, as half were on duty while the others came, and they all greatly enjoyed the Christmas singing and addresses from Rev. Mr. Norman and the pastor of the church. It was the first time many of them had heard

Postmen.

Japan

the old story, and for days afterwards when our mail was brought around we received with it smiles and kind words of gratitude. We were glad to know that many of them realized that it was the religion of Jesus Christ had caused us to do this for them. A letter of deep appreciation was also received from the head official. We regret to say that he has since been appointed to another place, but hope that at the next Christmas season the opportunity may again be given to us.

“The Young Woman’s Society, organized and led by Miss Scott, has done good work. The object of this meeting is to help young women by getting them to take an interest in and work for others. The members of the society meet for two hours each month, and after a half-hour of devotional exercises the rest of the time is given to fancy-work, sewing, and making picture books for sick children in the hospital or in their homes. At Christmas time over twenty yen raised by this society was spent for rice, clothing and *sumi*, and taken by the members with a Christmas message to a few families in extremely poor circumstances.”

CHAPTER XVI.

UEDA.

A SHORT ride by train from Nagano brings us to the town of Ueda, where our interest centres chiefly in work for the little ones.

In the previous volume of "The Story of the Years" there occurs this short reference: "A training class for kindergarteners is in operation at Ueda." From the report we learn that with some trepidation it was opened, September 5th, 1905, with two students. The results have amply justified the undertaking of this school of preparation, at first under the superintendence of Miss De Wolfe and subsequently of Miss Drake. Through it Christian teachers, well equipped, have been provided for the many kindergartens under our care.

Miss Drake in 1914 sums up some of the visible results of the previous years during which she had had charge:

"From the Training School, during these five years, we have graduated nineteen girls from the full two years' course, and five others have prepared themselves as assistant teachers by studying one year. Of the twenty-

**Training
School for
Kinder-
gartners.**

Japan

four, eighteen are still teaching, and of the remaining six, four are married or just about to be, leaving only two who are unemployed. Taking these eighteen girls and giving each the small average of thirty-five children to teach, we find that our Training School is every day influencing about six hundred children. Besides this, each girl is conducting every week one or more children's meetings at which she teaches the regular Sunday-school lesson. These teachers also visit regularly in the homes of the children. This goes to show how necessary it is for our girls to receive the best training possible, both along educational and evangelistic lines, and although we desire to give them these advantages our plans are often frustrated because of the difficulty in keeping our best graduates for teachers of the Training School. This year a teacher doing good work, but who has only been with us two years since graduation, left us to study in the Salvation Army training school, to fit herself to become the wife of one of the officers. Because of this we had to put in one of this year's graduates; and so year by year this goes on. How thankful we would be if we could get one to stay long enough to become the mature, influential teacher we need.

"The reports from the places where the girls are working are, on the whole, encouraging. Each girl has her own distinctive char-



MISSIONARIES' HOME
Ueda, Japan



KINDERGARTEN BUILDING
Ueda, Japan

Ueda

acteristics, and these seem sometimes to develop in unexpected ways, surprising those with whom she is working, and her training teacher as well. However, the work here has been done faithfully through the years, and we know that God is blessing the different girls and leading them on through various experiences to be useful workers for Him. One of our married girls wrote me a letter recently, telling me of the renewed interest in her studies of child training, which came with the birth of her own child. She says she is reviewing her work, copying her notes out in a new book; and she now sees as never before what a great privilege it is for girls to have the kindergarten training to fit them to be good mothers."

Graduates receive provincial certificates from the Governor, which gives them an advantageous standing in the community.

We have a fine property in Ueda, a comfortable house for our missionaries, built under the direction of Miss Crombie, with an excellent, well-equipped kindergarten on one side and on the other a Japanese house for the teachers and students in training. In the rear is a good plot of ground, which is growing in beauty. Some years since the mothers of the little kindergarten graduates presented two large plum trees, saying that each year one would be given. The name of

Japan

the school is the Baikwa (plum blossom) Kindergarten.

**Tobacco
Overcome.**

Showing the practical effect of the instruction given these little ones, the following incident is related: "In calling at one of the homes during the year a father told us that for three years he had not used tobacco because his little boy, then attending kindergarten, had talked to him about it and had shown him Sunday-school papers telling of its evil effects. A mother in another home said that she always gave the papers she received at mothers' meetings to the men in the store, and one young clerk, after reading the articles on tobacco, also gave it up.

**Victory
Over
Death.**

"The victory of 1 Cor. 15. 55-57 has been illustrated in the case of one brought to Christ through the children's meetings. Miss Beatty visited her during her last illness, and after her death was surprised as well as delighted to be told that the family wished to study Christianity for themselves. They told her that, in addition to the doctor, they had consulted priests, fortune-tellers, had offered prayer at various shrines, but all to no effect. The Christians' God alone had brought comfort and joy to the daughter's heart, and her death had been a falling asleep. Even the doctor had been unable to understand such a peaceful end, both of body and mind, to one suffering from that disease.

"One little boy, who had been in the

Ueda

Baikwa kindergarten for four years, died this spring, about two weeks after having received his diploma. His mother is the president of our mothers' meeting and wife of a prominent physician of the town. These parents are not Christians, but were so touched with the child's Christian spirit—as they expressed it—that they asked us to have a Christian service for him. We met at the home on Easter Sunday, and our pastor conducted an impressive service, listened to reverently by all the members of the family. The mother afterwards brought to us his little savings, and asked that with the money something be bought for the kindergarten. During his illness he often asked his parents and teachers to pray with him, and when they did so he became quiet and happy. We feel that this little missionary has done his work, and are hoping for, and expecting, results.

“A man who formerly practically owned the whole of Kazawa, but who, in spite of heavy losses through drink, still had a comfortable home and influence in the town, visited the Lanaka children's meeting last fall, in search of something to comfort the heartache caused by the death of his favorite daughter. The result was the opening of his home as a centre for Christian work in that town.

“In April, 1908, we opened a kindergarten in Komoro. The people of Komoro provided

**Co-operation in
Komoro.**

Japan

the land and building, we the furnishings and teachers. This plan has worked splendidly. The Komoro people have been generous and earnest, doing their part of the work with enthusiasm. Over one hundred children desired to enter the kindergarten, but accommodation had been provided for fifty only. The people who could not enter their children were so disappointed that we have promised to open an afternoon session from September. The earnestness of the Komoro people is wonderful, and plans are on foot to build a kindergarten to accommodate one hundred children. It is delightful to see some of the wealthiest and most influential men alive with interest over the education of the babies; and, better still, to know that they leave us perfectly free to teach Christ and His gospel of love. The first mothers' meeting was held in June. Sixteen were present, thirteen of whom had never attended a Christian meeting before."

The next year Miss Hart reports the following:

"The founders of Komoro kindergarten gave a farewell dinner for Miss De Wolfe, at which they thanked her most heartily for her work in connection with the kindergarten, and added that in thanking her they were also thanking the Woman's Missionary Society,

Ueda

not only for themselves and Komoro, but for Japan.

"The principal of the primary school, in expressing his sympathy with the kindergarten, said he had been deeply impressed by the spirit of love that permeated our work, 'love which,' he said, 'I believe you call the love of Christ.'"

Not from lack of continued interest or success, but because of the difficulty in supplying teachers properly to supervise from Ueda, it was resolved in 1916 to notify the Komoro founders (according to agreement) of our desire to pass the work over to them, offering the use of the tables, chairs, organ, etc., if they continue it.

**New
Church.**

The year 1912 in Ueda was marked by a new church, of which we find a very modest record in Miss Drake's report: "Miss Beatty has returned home on furlough, but has left behind her, as a result of painstaking labor, a much-needed church building, which the workers in Ueda will always gratefully appreciate." Subsequently we learn that, owing to the representations of Miss Beatty to her home church in Parry Sound, a most generous contribution was forwarded. This was supplemented by personal friends of the missionaries, while the Japanese were stimulated also to give liberally.

Japan

Turning
Christ-
ward.

The following glowing account of spiritual conditions is from Miss Beatty herself:

“Our year’s work closed with a week of special meetings conducted by Rev. Kawabe, of Osaka. Deep indeed is our gratitude for the many who came each night to hear the Gospel message; for the one hundred inquirers who gave in their names desiring to know more of the Christ so clearly revealed to them in these meetings; for those for whom we have been working and praying for months and years who decided to accept Christ as their Saviour; and for the Christians and workers, especially those of our own household, awakened to a sense of their unclaimed privileges in Christ and their responsibility towards others.

“These meetings came as a beautiful preparation for the opening of our new church the following week, dedicated June 29th, by Bishop Hiraiwa.”

Miss Hart writes:

“Among the many causes for constant thanksgiving during the year are the bright new church, with accommodation for about two hundred, in place of the former small, unattractive, dark room; the life of faith and works of the nine who received baptism the Sunday after the dedication; the growing congregation; the deeper spiritual life of our Bible-woman and kindergarten teachers, and

Ueda

the many times our Father has allowed us to know of direct answers to our united prayer and effort for the salvation of those around us.

"A Christian woman who was hiding her light, being ill-treated by husband and family and thoroughly unhappy, has again found peace, is letting her light shine through efforts to lead others, and rejoices in being allowed to attend church. After an especially helpful sermon one evening she said to her husband, 'I wish you could have heard that sermon to-night.' 'I did,' was his answer.

**"Go home
to thy
house
and tell
them."**

"Another wife was in despair over an unfaithful husband, a neglected family and business. The man began to stay at home, listen secretly to the Bible lessons, put in practice what he learned, and one day took his wife by surprise by asking questions on the lesson just given her, and when she was unable to answer without reference to her Bible, repeated what he had overheard."

The condition of girls in factories, of whom there are so many thousands, has appealed strongly to our missionaries, and wherever possible some rays of light and cheer have been introduced; but with infrequent and very limited opportunities to instruct, one is surprised that anything could be accomplished beyond satisfying curiosity and affording a pleasant variety in a very monotonous life of hard work and long hours,

**Factory
Girls.**

Japan

seven days in the week; but now and again we are encouraged by items such as the following:

“A post-office savings department official, who addresses factory hands quite often, told me this spring that he had noticed a great change for the better in the girls of Tokida factory since we began work there, adding, ‘I wish you could go and teach in all the factories around here.’ This from a non-Christian was good news, for, apart from the hearty welcome they give us themselves, we have little chance of knowing the effects of our teaching.

**Request
from
Factory.**

“For several years, for a few weeks in the spring, we have been allowed to hold meetings in one of the large silk factories in Ueda. This year the manager of an adjoining factory, where until now Buddhist teaching has been regularly given, came over to see what the Christians were teaching. Evidently the report was satisfactory, for immediately came an invitation to hold meetings in that factory also.

“Last fall a special effort was made to extend our work in the silk factories, with the result that seven additional ones have been entered. Three of these have allowed a meeting once a month all year, and the others willingly gave permission for a single meeting, with the promise of another invitation

Ueda

later. In the Ueda factory Shimada San's faithful teaching has resulted in two baptisms."

It is impossible with limited space to outline all that is being done in towns and villages, as well as in the cities, by our faithful and alert missionaries, aided by their zealous and increasingly-competent Bible-women and assistants, nor fully to indicate the methods employed; but what has been accomplished is but a beginning. A fragment only of the community has been reached. Some openings rather surprise our weak faith, but surely call for grateful praise.

"We have had help from a rather unexpected source this year. A brewer offered his branch home for work in that place. Upon my remarking that his business and mine could not work together, he answered, 'I know; but I also know that temperance work is much needed there, so please make that a strong point in your teaching.' We took him at his word, began a children's meeting, which has had the largest attendance of any of our meetings. Later he closed that branch, but secured another house for us. He has since brought more invitations to new places than we can possibly follow up.

A Brewer's Offer.

"After several requests I started a Bible study class in December for Middle School students. We use the English Testament, but

Influence Reaching Government Schools.

Japan

the lesson is taught in Japanese. A banker and two teachers asked to join the class and in a short time we had twenty-five members, and nearly all have become regular attendants at church.

Vacation Employ- ment.

"Our class for High School girls has been larger than usual this year. Last summer, while in Karuizawa, we had a Bible class on Sunday with the eleven policemen there, and are to have it again this year with a larger number.

"Our kindergarten building has been the home of a small school for blind children this year. About once a month the patrons—also blind—have a meeting and have asked for a Gospel message each time.

"During the winter three young ladies from the town attended my Sunday Bible study class with our teachers and pupils.

"Knowing the influence of teachers in Japan we are inclined to credit the large attendance at my class for students to the fact that their teachers attend Miss Bird's Bible class. Although that class came for English at first, one member has been converted and others have acknowledged their earnest desire to know the Truth.

"To God we give all the praise.

"In September, by special request of the Methodist Episcopal Conference, we took over the work at Matsushiro, and along with it the Bible-woman, who has been able to help us in

Nagano as well. As we now have two Bible-women, Yashiro has been visited from Nagano instead of Ueda as formerly.

“There have been twenty-one new homes opened for visiting this year. We are encouraged by having seen new proofs that seed which seems sometimes to have been sown in vain is watched over by a Higher Power and *does* spring up and grow. One woman who has been a Christian for a long time, but who, in spite of many prayers offered for her and much teaching, has always insisted that Christianity and Buddhism were two ways of reaching the same goal and one as good as the other, has lately met with troubles and has realized that there is something lacking in her faith and has changed her mind completely. She is searching her Bible diligently and has requested special Bible instruction. Another woman who received Bible teaching for years without any interest whatever in it, has had her heart touched and now wonders at her former lack of interest and is most enthusiastic in her efforts to find the truth.

“A splendid spirit has existed amongst our workers all year, consequently it has been a real joy to work with them. The teachers have been especially earnest in their evangelistic work in the homes, starting out every calling day with an intense desire to lead the mothers to a knowledge of the true God. One teacher decided that under no circumstance

**Fruit
After
Many
Days.**

**Taking
Opportun-
ity by the
Hand.**

Japan

would she leave a home without having presented the message. Perhaps one of the forces which led to this decision was the death of the wife of the caretaker in our Tokida kindergarten. This teacher and her co-worker used to eat their lunch in her home the day they called in that district. While they rested they took the opportunity of pointing her to the Saviour, and she really found Him, and her joy and satisfaction were great, her faith simple and beautiful. One day the news came that she had suddenly passed away, and how great was the joy of the two who had prepared her for her journey! This made a deep impression upon them, and they were so thankful that they had used the opportunity to teach one who, being so near, might have been overlooked.

**Tested and
Found
True.**

“Our janitor one day received at the bank ten dollars above the amount asked for, although two cashiers had counted it. He returned it, much to their surprise. On coming back he said, ‘I cannot but feel that the Lord gave me that test, as an opportunity to witness for Him before men of position that I, a poor, ignorant man, could not otherwise have had.’ The ordinary thing under such circumstances would have been to keep the money.”

At the close of 1916 our missionary staff consists of 24 Canadian ladies, with 5 on

Ueda

furlough; 87 Japanese teachers; 23 Bible-women and 68 senior student helpers. Number of towns and stations occupied, 151.

It should be noted that from the first we have had regard to the self-respect of the Japanese in the matter of meeting necessary current expenses in the education of their daughters, while not at all excluding those unable to do so. During the five years, 1911-16, there were received from fees, \$52,772.80, toward the cost of Japanese teachers and helpers, fuel, light, board, supplies, etc.

At the annual meeting, 1916, the Board very reluctantly acceded to the request for retirement of two of its most valued missionaries—Miss Hargrave, after twenty-seven years of unsurpassed service, and Miss Alcorn after twenty years, a great evangelistic leader.

Not in a spirit of boasting, but in humble acknowledgment of God's gracious benediction, and with sincere gratitude to Him, we count the baptisms in connection with our woman's work, and find the total number of these confessed disciples during the ten years to be 955.

As all have received careful and continued instruction and more or less training in Christian service, may we not hope for much added strength to the Church of Christ and the extension of His Kingdom?

CHINA

Chengtu

Kiating

Jenshow

Junghsien

Tzeliutsing

Luchow

Penghsien

Chungking

TOPSY-TURVY WAYS IN CHINA

THEY mount a horse on the right side instead of the left; the old men play marbles and fly kites, while children look gravely on; they shake hands with themselves instead of with each other; what we call the surname is written first and the other name afterward; they whiten their shoes instead of blacking them; a coffin is a very acceptable present to a rich parent in good health; in the north they sail and pull their wheelbarrows in place of merely pushing them; and candlesticks fit into the candle instead of the candle fitting into the candlestick, and so on. . . . China is a country where the roses have no scent and the women no petticoats; where the laborer has no Sabbath day of rest, and the magistrate no sense of honor; where the roads have no carriages and the ships have no keels; where the needle points to the south, the place of honor is on the left hand, and the seat of intellect is supposed to lie in the stomach; where it is rude to take off your hat, and to wear white clothes is to go into mourning. Can one be astonished to find a literature without an alphabet and a language without a grammar?—*Temple Bar.*

CHAPTER XVII.

CHINA.

A FOREWORD.

BEFORE entering upon the record of the activities of the Woman's Missionary Society in the Province of Szechwan it seems necessary to state briefly the causes that have given our missionaries a new environment, a more assured standing-ground, as well as greatly enlarged opportunities, imperatively calling for large additions to our staff.

1906-1916. A decade! A mere pin-point of time in the life of a people to whom "a thousand years are but as yesterday," yet in the ten years since the last volume of the "Story of the Years" was written, China—official China—has changed as if by magic. The whole gamut of national life has been played upon. The sounds evoked may not all have been musical, to say nothing of having been harmonious, yet they have been strong, virile, and, in process of time, we have faith to believe that purity of tone will dominate the whole when this great people find the true ideal, which they unconsciously seek, in Jesus Christ.

China

Official Edicts.—All are familiar with the revolutions and riots of the period which eventuated in the sweeping away of that absolute, hereditary government, the Manchu dynasty, giving place to a republic—in name at least, but which will be in time the real thing, “for the people, by the people”—with its new flag so gaily appealing to all the provinces. Then followed the passing of the queue, that mark of conquest worn since 1644. The order was “immediate,” and it was gone.

Educational Revolution.—Gone, too, forever, the old classical education. China now takes her stand with Western nations, meets them on their own ground. Government schools, colleges and universities, some of the latter with almost fabulous endowments, have been opened all over the land. As Christians we are greatly interested in the several Union Missionary Universities, especially the one in Chengtu, in which Canadian Methodists co-operate with three other missions. Rev. Dr. Goucher tells us that sixty-five million children are waiting for schools. Mission schools have now one hundred thousand pupils, but could have *ten* times that number if teachers were available.

Educational Unions are lifting the lower school system to a higher level.

Perhaps the most striking illustration of advance in the ten years has been in the

A Foreword

education of women, which reached a picturesque climax last year when ten girls—the product of mission schools—were sent to American colleges under the Boxer Indemnity Fund! Hitherto only boys had enjoyed that privilege.

Conquering and to Conquer.—We are thrilled by proof of this when we find a chronology, dating prior to the time of Abraham, changed to agree with the Christian calendar. The Chinese officially changed their New Year from February 18th to January 1st, the lunar to the solar year, in 1912. Another proof: the official adoption of the Christian Sabbath as a holiday or rest day, thus closing all government offices. This liberates public-school children and makes possible the attendance of thousands at Sunday school. A Pekin shop displays this sign every Sunday, "To-day is worship day"—a new idea to those who have worked seven days in the week.

Religious Liberty.—Men high up in the state are now free to serve the Christ publicly, and they do; free to propagate the faith, and they do. The foundation work of many missionaries paved the way for the marvelous evangelistic campaigns of Dr. John R. Mott and Mr. Sherwood Eddy, carried on during the past three years; these, coupled with the undenominational work of the Y.M.C.A., have changed not only the attitude

China

of official China, but, what is still more important, the attitude of the large student body, the tap-root of future power and influence.

Number of Christians.—In 1834 there were *three* Protestant Christians; in 1876 only thirteen thousand; now four hundred thousand, and doubling every six years.

Moral Reform.—China has led the way in moral reform through the official wiping out of the opium curse; Russia valiantly followed with the law against the selling of vodka. In the land of Sinim there are no halfway measures; obey the law or suffer the consequences; lose the poppy trade or lose your head. Some actually took the chance, and lost. All opium smokers were disfranchised during the 1913 elections.

Foot-binding.—We are not prepared to admit that women are more difficult to govern than men, but we are forced to confess that the edict forbidding foot-binding has not brought whole-hearted or universal obedience. That may be because the lady of the “lily feet” is more eagerly sought in marriage by men of wealth, but little feet have had their senseless day and will soon be of the past.

All the above official changes, great though they are, merely serve to indicate the amazing turn-over in social and industrial life. Of the latter the most ominous from every

A Foreword

point of view is the decay of the old-fashioned household industries, which is forcing women and children by tens of thousands into nerve-racking, exhausting factory life, a life that knows neither day nor night, week-day nor rest-day, for they run two long twelve-hour shifts. "The cry of the children," wrung from little hearts through our Western industrialism!

Superstition is passing. The bar against railways has been raised, and thousands of miles are now in process of construction; mines are being opened, discovering vast mineral wealth, with coal in abundance.

Modern Utilities.—All the larger cities possess electric lighting, paved streets, water systems, police organization—in a word, all the facilities of Western city life, leaving out neither automobiles, aeroplanes nor "movies."

The public press is equally progressive, with its foreign news, wireless communications and up-to-the-minute happenings. Certainly this is a new day to the *Tching Pao*, the official gazette of Peking, which has just celebrated its one thousand and eighth birthday. We wonder what its first editor thinks of it all—he being theoretically alive.

All who study the following history should keep in mind this new background if they would grasp the potentialities of the present hour for the advancement of the kingdom of our Lord Jesus Christ.—E. W. R.

SZECHWAN PROVINCE.

(Pronounced Sich-wan. Population, 100,000,000.)

At the close of the period recorded in the previous edition of "The Story of the Years," the Woman's Missionary Society was represented in China by nine Canadian young women, residing and working in three cities—Chengtu, Kiating and Jenshow. Since that time four additional cities have been occupied—Junghsien, Tzeliutsing, Luchow and Penghsien—our staff in 1916 numbering twenty-seven; but we shall first take note of our varied work in the capital city of the province.

CHAPTER XVIII.

CHENG TU.

(Pronounced Chen-doo. Population, 500,000.)

THE compound in Chengtu comprises **Head-
quarters.** about three and a half acres. This sounds spacious, but it is none too large to accommodate buildings for a residence, a boarding school of sixty pupils, with separate dining-room, a gymnasium, an orphanage, a hospital and dispensary with native guest rooms, leaving limited ground for play.

GIRLS' SCHOOL.

Our missionaries need to be architects, master masons, carpenters and painters, as well as teachers, physicians, nurses and musicians, and they find full scope for all qualifications. Uncounted hours and endless thought had been given to the erection of these buildings by Miss Sara C. Brackbill (our efficient secretary-treasurer and principal for many years), while at the same time carrying on the boarding school, said to be the finest and best-conducted school west of Chungking. Furlough time arrived before the school building was completed, but Miss Hambley proved an able successor. Her comment is: "Some people

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may wish to build their own foundations, but I could wish for nothing more than the place given me in this school, where years of successful work have laid a broad and sure foundation, and where at last a properly-built and equipped school is ready for use. On May 29th, 1907, when one classroom was finished, the school was moved over, just fourteen months from the laying of the first stone. That very week the iron beds arrived, and a number of the dormitories were at once put to use to relieve the crowding in the few rooms over the dining-room building."

Value of Gym- nasium.

One lack remained—a gymnasium—a most necessary adjunct to a girls' school, as during the spring and fall months it is impossible to exercise out in the sun. This was happily completed in 1908, the floor space measuring fifty feet by thirty, affording standing-room for fifty girls using dumb-bells or for other such exercise. May not this throw an added light on the following:

"In the old school building girls were constantly going with consumption, that dreadful plague of China's young women, and malaria was too common to mention. In a whole year in our new building we have had only one case of malaria, and girls who were subject to it every couple of months have never had it here at all. How we praise God for a good building and plenty of light and air. Thou-



GIRLS' BOARDING SCHOOL
Chengtú, China



BOARDING PUPILS IN GIRLS' SCHOOL
Chengtú, China

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sands of young girls die in China every year who might be saved by fresh air, cod liver oil, milk and eggs."

We are happy to live in an age of progress, one of the signs being a clearer recognition of the necessity of education, generally diffused (accompanied by righteousness), to bring any nation to its highest development. It was a great day for China when she changed her aim and mode of education. In 1909 we find the following steps were taken:

Government Reforms in Education.

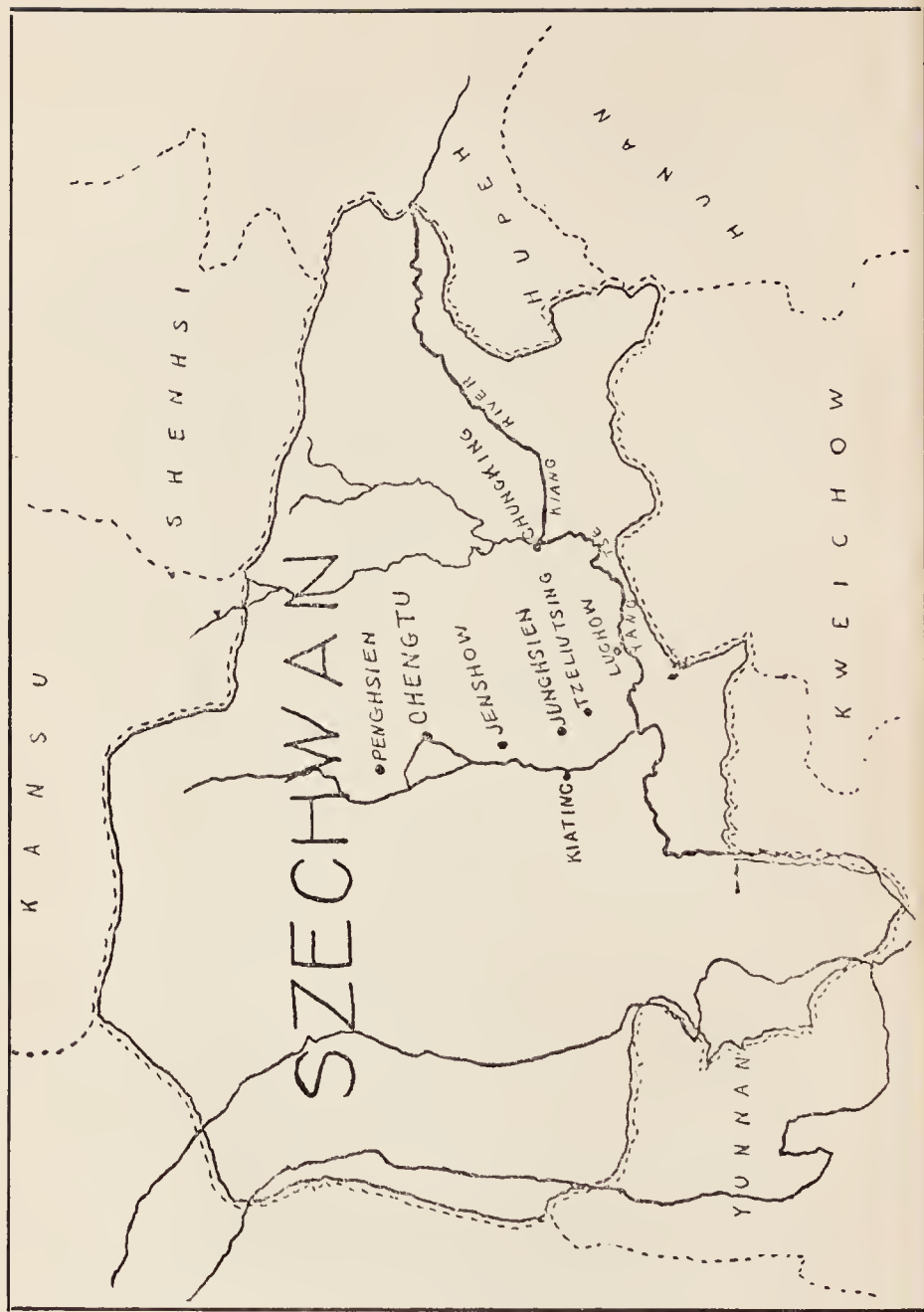
"China has asked six prominent missionaries there to accept chairs in its universities and teach Christianity. China is moving, and moving towards compulsory education. At present the following reforms are under way:

"(1) Viceroy and governors are ordered to open at least one hundred preparatory schools in each political capital within twelve months, each school to enrol fifty children.

"(2) Rich Chinese are also ordered to open as many other schools as possible, and they will be rewarded for so doing.

"(3) All boys over eight years of age must go to school, and in case of failure the parents, guardians or officials will be held responsible for the neglect and will be punished for the same.

"(4) Every prefecture must have forty preparatory schools, and every town or village one or two.



Chengtu

“(5) The viceroys and governors must report the opening of the schools, and a government inspector must visit them.”

The Church of God, through its various missions, had been the first to recognize the absolute need for the education of girls and to provide for it, as we have seen.

**Missionaries the
Pioneers.**

“In days gone by each mission school followed its own sweet will, made out its own course of study, selected its own text-books out of scores of available ones. Truly in China at present ‘of making many books there is no end.’ But when the Chinese waked up with such a sudden start, and began in earnest to open government schools, our mission schools felt the need of union for strength to make them all they should be to command the respect of the people.

“In 1905 the various missions sent representatives to Chengtu to consider the subject of union in school work. They met again in 1906, as a committee on primary and secondary education, and to act for the Board of Education which should later be formed of this committee and the Senate and Faculty of the proposed union university. The aim has been to promote the unification and centralization of primary educational institutions for boys and girls by means of a uniform course of study, similar text-books, and com-

**Christian
Educational
Union.**

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mon examinations, and to promote the organization of a Union Christian University.

"The Union has met the great need of the present situation in our schools. We went to work with a will to get our girls' school into line with the new course of study. The first public examination in 1907 helped greatly to show us our defects. All through the following year our pupils had the stimulus of failures behind and honors to be won in the future, and they have worked hard.

Uniform Studies and Exam- inations.

"Our schools are graded Junior Primary, Senior Primary, and Secondary or Middle Schools. Examinations are set by the Union on the fourth and fifth years of the Junior Primary and in each of the four years of the Senior Primary and the five years of the Middle School. According to this grading, a student would take fourteen years to complete the course and be ready for the University. But we have arranged things elastic enough these first years that a student may come in who is already well up in Chinese classics, and who will be able to take two years' work in one in some of the other subjects. We have several girls who came in six years ago and have passed in a good many of the subjects in the first year of the Middle School, which would correspond somewhat with the first year of High School work in Ontario.

"The examinations the second year were met with considerable trepidation but with a



MISSIONARIES' HOME

Chengtu, China



GYMNASIUM, GIRLS' SCHOOL

Chengtu, China

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settled, quiet determination that was very gratifying. There were certainly proofs of a great deal of moral training since the previous year's examinations, which was the first experience of the kind they had ever encountered, and the tears shed almost outdid the writing. Thirty-nine wrote on the various subjects."

By 1915 we have the following gratifying record:

"Every girl has her individual strong point. We have an excellent gymnasium teacher in training. One is a natural artist and can teach classes quite well, using the methods she has seen her teacher use. Another leads everything in mathematics. Some others take specially to music and are becoming good players. Several girls have good alto voices, others have a specially good soprano. The oldest pupil-teacher, Miss Whang, is a tower of strength for managing. For instance, she gets up at five o'clock in the morning to give out the day's supply of rice, rather than leave it over night, for fear some may be stolen. The girl, Lin Ho Nin, of the Orphanage, is a bright student. One of her accomplishments is the use of crayon or pen to illustrate her lessons. Fang Nin Lan, only ten years old, can lead the whole school in physical exercises—another gymnasium teacher in miniature. There is a

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regular swarm of girls coming on from the lower classes, all jealous for the honor and good of the school they love so dearly."

At the annual meeting of the West China Christian Educational Union, the Secretary reported:

First Diploma.

"It is sincere matter for congratulation that this year for the first time a Middle School diploma has been granted to a woman student, who comes from the school of the Woman's Board of the Canadian Mission in Chengtu.

"It is also a subject for some consideration that of sixty-two diplomas granted for the primary grades forty-two, or over two-thirds, went to girls. The most probable reason for this is that the girls' schools are directly under the control of missionaries trained at home for teaching and giving their whole time to the schools. There is also a greater proportion of boarding-schools for girls than boys."

Day Schools.

Day schools in all the stations, and many outside places, bring light and truth to numerous little lives and homes, and also furnish a field of usefulness and training to some of the senior students in our boarding-schools. One missionary writes:

"The day school work has been more encouraging than ever. — goes daily, except when I go two hours a week, and she

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is doing splendid work. At Chinese New Year there came in over twenty entirely new pupils, who had never even heard the name of our God. The first lesson I gave them was on the fact that each child was one individual soul. They had never heard the word *soul* before. By steady, slow steps we got them to understand a little of God's love for them."

One government officer, on leaving his boy at a Methodist day school, said to him: "This is the best school in the city. You must remember that these Christians are different from the rest of the Chinese. When they teach the Bible and the facts about their religion, I want you to give special attention, so that you may learn what it is that makes them different."

Orphanage.—Through the years the "Jennie Ford Home" has sheltered with tender care from thirteen to twenty girls at a time, some just infants. A few have early passed away, owing to inherited disease and enfeebled constitutions through previous neglect and exposure. The majority, however, have developed healthily in body and mind and, better still, have become true disciples of the Lord Jesus. Two or three have married evangelists and are showing in their own homes and churches the good results of their training. Those old enough have, as day pupils, attended classes in the boarding-school, but in 1915 the Orphanage was placed

**Jennie
Ford
Home.**

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under the management and direction of the school workers rather than as a distinct department. "Under these circumstances the girls are in the position of supported school girls."

"The removal of the medical department from our compound," writes Miss Thompson, "gave the Orphanage the use of a building and some additional land space. This has been very much appreciated and has made a great difference in the dormitory problem. Another of the older girls has been received into the Church. Now, with the two oldest girls Christians, one of whom is an especially earnest little follower of the Master, we hope and pray that all these children, who are so peculiarly dependent on us, may learn the way of life."

WOMEN'S SCHOOLS.

The desire of grown women for instruction, and their great need of it, seems pathetic in contrast with our highly-favored conditions, and more or less provision has been made to meet this need. In 1907 we find "a little school for women was opened in some rented rooms in April, continuing for six weeks, and was fairly satisfactory, but there were difficulties, such as some tiny crying babies, who disturbed the peace very often."

Schools for
Women.

"The church members from the surrounding towns and district are themselves enquir-

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ing if we will not let their wives come in and study, and the women are eager to come. Words fail to carry to you the great cry that goes up from this little corner of China (Jen-show), from its women to our women, and surely the young women of Canadian Methodism will hear and, hearing, will respond."

The following is shown in 1910:

"Only a few of our women had arrived when we re-opened our 'Woman's School' early last September. The weather was still very hot, and those living at a distance waited for a few days, hoping for a drop in the temperature. During the term eight women and one girl have been with us as boarders and three women as day students. They have all followed our course of study for Bible-women. This course includes the studies in the Gospels, Old Testament history, primary hygiene, physiology and geography. These secular studies, though very elementary, are opening a new world to our women. To find that the Holy Land was not in Canada, but in the same continent as their beloved China, was a great surprise. A large portion of the time has been given to studies in the life of Christ as recorded in the Gospels of Mark and Luke. We believe Christ is more real to-day to our women than at the beginning of the term. Some of these women will, we hope, become workers in the near future; others will return

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to their homes, there to witness for the Master. One is the wife of an evangelist, and will probably go with her husband to one of our out-stations after Council meeting. Another was the bride-to-be of one of our church members."

Further advance is witnessed in 1914:

"On September 1st we opened our Woman's School. Most of our former students were present; also several new ones. Thirty women have enrolled this year. Several have been with us only part of the time, but some have attended regularly. We could accommodate only ten women as boarders, as our building is so small. Some of our day students have walked a long distance each day. They have also shown great earnestness in their studies. Last year it was decided to have our women pass examinations, and at the completion of the two years' course give a certificate. This was something new, and at first we feared our women would not take kindly to such an innovation, but we were mistaken. All have been ambitious to take high marks, and real good, painstaking work has been done.

"Mrs. Chen, who entered the school when it was first opened, received a certificate this year. We hope for more next year."

Added joy comes in 1916:

"This past year has been the most eventful in the history of our Woman's School, for we

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have experienced the joy long anticipated of moving from cramped and unsuitable quarters to our new and commodious building. When we say 'new,' we are not forgetting that this building has been used as our Woman's Hospital for over twenty years, but it is new to us. Some necessary alterations and a coat of paint have transformed our old hospital into a Woman's School which we think is almost ideal.

"We have two well-ventilated classrooms, fourteen cosy bedrooms, a bathroom, dining-room, kitchen, gymnasium and, last but not least, a sitting-room lighted by electricity.

"During the year thirty-five women have been with us for a shorter or longer time. Our rules are elastic enough to admit a woman for one month, if she cannot remain longer. Five of the women have completed our two-year course of study, successfully passed their examinations and received certificates. Four of these plan to become Bible-women."

Similar schools are held in all the stations as far as time and strength permit. Everywhere they have been eagerly welcomed and have proved an immense blessing.

EVANGELISTS' WIVES.

Akin to this (but a distinct effort) has been the teaching of the evangelists' wives. While the husbands were taking their regular course

Evangelists' Wives.

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of instruction the wives (many of whom have had no educational advantages) have been brought together and a more or less regular school has been maintained, to their great advantage personally and their increased usefulness in the Church.

Some seasons our W.M.S., on request of the Council of the General Board, has taken charge. At other times some of the wives of the missionaries have superintended. The results already have proved very satisfactory, but for the sake of continuity and consequent efficiency the persuasion grew that a *stated* teacher should be engaged by the General Board, and in 1916 the Board of the W.M.S. offered and appropriated \$600 towards her salary.

Showing the need of instruction and the joy of seeing the darkness dissipated by the true Light, we quote from a letter of Miss Steele:

“The other day a woman called to ask some questions. She had been to church two or three times, and there were some things she could not understand. She wished to know if the worship of God was like that of Buddha; if the worshippers presented themselves before Him wearing their best clothing and their jewelry. One had been beating time, during the singing of the hymns, and the old lady wanted to know if he were

Chengtu

trying to beat the doctrine into their minds. But the listening women could scarce suppress a smile when she inquired into the reason for the worshippers bowing their heads and going to sleep for a short time during the service. The word for prayer could convey no meaning to the stranger. The missionaries have had to take a word and teach the Chinese to read our meaning into it. So it is no marvel if the women are frequently puzzled when they first come in contact with us. We pray that this one may speedily learn to sit at the feet of the Master who can teach her so much of Himself.

“So is the seed being sown in this city. While there is much definite planting and watering, there is also much wayside sowing, and in both cases God gives the increase. The harvest is plenteous, and there is every encouragement to work and to pray. In more senses than one, the day of salvation in China is *now*.”

And again:

“Several of the women have been going, two or three at a time, to small places to preach the Gospel, and during the warm weather, when there are large gatherings at the temples, they go in little companies to tell the Gospel and distribute tracts.

“There is an old lady, about sixty years of age, by the name of Mrs. Chang (we always

**Vegetar-
ians Led
to Christ.**

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call her 'the Dame'). She was a vegetarian, and had been for twenty years. (In taking the vegetarian vow, the devotee absolutely trusts in it for salvation. Vegetarianism has more superstition connected with it than have other forms of idolatry.) She came to do a little needlework and to live with us. She could read a little, so every evening she, with two or three others, would sit and read the Bible. After three months she was led by reading God's Word to know that Jesus is the Way, the Truth and the Life. She gave herself to the Lord, broke her vow, and was baptized. Her life has been a sweet savor of Christ ever since. She had a very serious illness last winter, and as we were afraid she might not recover we suggested that she go home to her friends. 'No,' she said, 'if Jesus is going to take me home, I want to go from the place where I first learned to know Him.' We are very thankful that she recovered. Three months ago we appointed her to accompany one of the senior primary school girls who had to enter Dr. Cox's hospital for three months' treatment, and Mrs. Cox has said that it was remarkable to see the old lady going from one patient to another, with Bible in hand, reading to them, and trying to point them to the way of life. Her face bears witness that she has a joy and peace in her heart that the world cannot give, neither can it take away.

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"There is also with us a young lady by the name of Miss Ts'ao. She came to pay a visit for a month, at the end of which time we invited her to stay longer. She gladly accepted, and did much in teaching Mrs. Chang, the old lady to whom we have just referred. They read the Bible every evening, and after some time she came to me one night and said, 'I am convinced that Jesus Christ is the Saviour of the world. Will you point me to him?' One passage after another of God's Word was read, and through John 5: 24 she was led into the Light. We had prayer together, and from then her life has borne testimony to the power of our living Lord. She also was under this awful vow (the vegetarian). We prayed constantly, and asked many friends to pray that she might break it, but nothing would persuade her until a short time ago. One morning we noticed she was exceedingly happy, but did not know the reason until later on when she came and said her decision was made, she would break her vow, and now she was going to wholly follow the Lord."

After a season of rest and recuperation in the mountains, above the enervating heat of the plain, our missionaries were returning to their various posts in the late summer of 1911, eager for the reopening of schools, hospital and other activities, when suddenly a deep shadow fell. Revolution.

China

The London Christian says :

“For years China has been like a glacier, moving slowly, surely but imperceptibly; to-day she is like an avalanche. The success of the revolutionary movement is nothing short of astounding. City after city quietly capitulates; and concessions have already been made from the throne, which point to great changes affecting popular rights and liberties. When we remember the greatness of China’s provinces—Szechwan, with sixty-eight millions of people, and Shantung, with thirty-eight millions—it is clear that such provinces are well worthy to be states; and if it is possible to compact the whole under one supervising government, the progress of China, and therefore the progress of the world—and (may we not say) the progress of the Kingdom of Christ—should be enormously advanced.”

From Miss Brackbill, writing of Chengtu, we learn :

“On August 24th we opened the school after the summer holidays with all pupils from a distance there, and a better attendance and better work from the first than ever before, and we looked forward to a good term’s work. However, such was not to be the case.

“On August 31st we attended a meeting, held at Si-Sheu-tsi (General Board com-

pound), at which it was decided, on advice from the Consul-General, that many leave for down river because of the anticipated trouble. None of the government schools had opened, which looked ominous, and, on consultation, we decided it was wise to close our girls' school for a time for fear of drawing attention to it in the present state of the city. The teachers agreed it was a wise thing to do, as otherwise we might have a notice in the daily papers (which by this time were publishing all sorts of cartoons) of its being still open; but the pupils, when told we had so decided, could see no reason for it, and begged they might continue to study, as otherwise they were afraid they could not pass their examinations in the winter."

From September 7th the foreign community was, by request of the authorities, housed (and protected) in the uncompleted hospital of the General Society, where they remained for a time, hoping for quiet to be restored. **Shelter.**

"However, when it became evident that we must all leave, we scattered our girls, putting the oldest ones in the homes of the school teachers, who were elderly married men, and my two girls, Ida and Annie, with the smaller orphanage children in the home of my personal teacher, who was also to finance matters until such time as the foreigner could return." **Pupils Distributed.**

An interesting glimpse of the little mis-

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sionary squadron retiring to the coast is given by Miss Turner:

“I know you will like to know how we passed the month of October. September witnessed our departure from our stations, and November saw us on board our boats for the trip from Chungking to Ichang. October was a month of rest and quiet, and fitted us all better for the changes that have come and that still lie ahead of us. We lived quietly on the Chungking Hills, across the river from the city, and there had our regular student life. We were fortunate in having quite a number of teachers, and were able to make good use of them. The weather was unusually fine for a fall in China, I believe, and we had some delightful climbs over the hills. The community prayer-meeting met each Thursday afternoon, and our own mission prayer-meeting was held on Sunday afternoons.

“On October 29th, as we were assembled in our mission prayer-meeting, Mr. Mortimore asked permission to read a communication which had just been received from the Acting Branch Consul, W. B. Brown, urging for the last time that all the refugees here go down river. It was what we had been expecting for some time, and hence was not the shock it would otherwise have been.

“We boarded our boats on November 4th, and on November 6th began our journey down this great river. We are escorted by

En Route
to Coast.

Chengtu

the British gunboat *Widgeon*, while two Chinese lifeboats bring up the rear. Our flotilla is said to consist of thirty-four boats, of which thirteen are occupied by Canadian Methodist missionaries.

“It would be interesting to have a list of our fellow passengers down the Yangtse. As one looks down on the flotilla lying at anchor one can discern the red sun on the white ground that marks a Japanese boat; the red, white and blue vertically striped flag of the French; the red, white and black horizontal bars of the German houseboats; here flies the Union Jack and there the Stars and Stripes. A large boat, flying the sun and dragon, anchors with us each night. The Missions represented are the China Inland Mission, the Bible Society, the American Baptist, the Methodist Episcopal and our own Mission. The others are business people, some of whom are agents of the British American Tobacco Co., who speak of leaving “their work,” as if the introduction of the cigarette habit were one of the most important duties of mankind.

Different
Nationali-
ties.

“It is hardly a year since we reached the Celestial Empire, and it is a source of great regret to us all that we have to withdraw for a time from our own province, which, though our residence in it has been for such a short time, we have come to love. In a very few days now we shall reach Ichang, where we expect to find steamers in waiting to convey

China

us to Shanghai. November 29th is the anniversary of our arrival there."

In these days of terrible war and frightful carnage (1916) we cannot but read with added interest and more vivid perception the experiences of our medical staff on their way to Kuling, a health resort some distance west of Shanghai. Hankow is a large, progressive city at the junction of a river from the north with the mighty Yangtse. On the opposite shore of the smaller river is Hanyang, while on the other shore of the Yangtse is Wuchang—three cities in a cluster, about six hundred miles from the sea. The following narrative is from the pen of Miss Asson:

Red Cross Work.

"*Red Cross Work.*—While on the way from Chungking to Shanghai last November our W.M.S. party was obliged to stay over in Hankow, and saw for the first time the ravages of war. The native city lay in ruins, and during that night one of the fiercest battles that had taken place was fought.

"Churches, warehouses and many other buildings were converted into temporary hospitals, and the wounded, both Imperialist and Revolutionary, were alike cared for by the corps of Red Cross workers in Hankow.

"A local Red Cross Society had been formed by the missionaries in Hankow and Hanyang at the beginning of the war in October, and later their forces were strengthened

Chengtu

by workers from the Chinese and Japanese Red Cross Societies.

"It was at first suggested that Dr. Anna Henry, with Dr. Barry and Miss Crawford, should proceed to Hanyang and reopen the hospital belonging to the American Baptist Missionary Society, but after a meeting of the Red Cross workers it was thought unwise, as a big battle was expected, and we left Hankow very much disappointed.

"God's ways are not our ways, and He who knoweth all things stopped the way.

"On Friday of that week the expected battle took place, and during the day twenty shells burst inside the hospital building, and very thankful we were that work was not being carried on. **Fighting at Hankow.**

"The next day a telegram came to Kuling asking that Dr. Henry and I return to Hankow. We did so, and were met by Dr. Cox and escorted across the river to Wuchang, and after about two miles of chair riding reached our destination.

"The beautiful university building belonging to the Wesleyan Methodist Society of England had been opened for emergency work, and splendidly located it was, half a mile beyond the city, yet near enough for the wounded to be carried by the field corps of Red Cross soldiers.

"For the first few days after our arrival the noise of shot and shell was heard, and the

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flames from General Li's yamen, which was set on fire by the Imperialists, were seen quite distinctly from the hospital. Many wounded were brought in—as many as forty and fifty a day.

“The patients were first carried into a large receiving room, and, after examination, the light cases and those who did not need immediate operation, were allotted to different wards, while the urgent cases were attended to as soon as possible.

“There were five large wards containing from twenty to thirty beds, and three small ones with ten beds in each, operating, dressing, bandage rooms and a large chapel. The soldiers were, without exception, most appreciative of the attention given and, on the whole, patient and uncomplaining—anxious to recover as quickly as possible so that they might return to fight for their liberty.

“There were only Revolutionary soldiers at Wuchang, it being the headquarters of General Li and his staff, and one day we were honored by a visit from the General, who thanked the doctors and nurses for their kindness to his poor men, and the next day sent five thousand dollars toward the Red Cross work.

“The staff consisted of three doctors—two foreign, one Japanese—and three Chinese lady nurses, and ten students from the Red Cross College in Shanghai. For the first few

In 1916
President
of Republic
of
China.

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days it was my pleasure to assist Dr. Henry in her operations and dressings, and afterwards, when one of the foreign nurses had to leave, I had charge of the wards, and it was then my work to superintend the cleaning, etc., see that the patients' dressings were changed, and feed with condensed milk or rice gruel those who could not take rice and vegetables. There were between twenty and thirty who had to be fed five or six times a day, and it used to take about an hour each time to feed 'my babies,' as I called them, speaking a word of encouragement to this one, or of help and cheer to that one, and it is with feelings of pleasure that I look back upon the month's work at Wuchang.

"Every morning Mr. Rattenbury, who had charge of the University, would visit the wards, distributing books and tracts, talking to the men, and many were found who were already Christians or knew about the Gospel.

"On Sunday, when services were held in the chapel, invitation was given to all to come—no one was urged—and about seventy-five were present. In they came, with bandaged arms, legs and heads, some walking, others hobbling with the aid of sticks and benches; still others were carried by comrades less disabled than themselves. It was an inspiration to watch them, as they listened attentively to the simple Gospel message.

"Two services were held each Sabbath, and

**The
Wounded
Hear the
Gospel.**

China

were well attended. We were most sorry when, on December 23rd, word came that hostilities were to be renewed, after an armistice of three weeks, and it was impossible to remain longer, the hospital being in direct firing line. The helpless patients were sent over to the International Hospital at Hau-kow, which was well manned by workers.

“We feel sure that the seed sown will bear fruit for the Master, and are thankful for the privilege of ministering to these needy ones in His name.”

Furloughs.

During this enforced absence it was thought best for those of our missionaries whose furlough time was approaching to take this opportunity of returning to Canada; others settled down to study in Shanghai; a few went over to Japan. All sought to make it a time of preparation for increased power in service when permitted to resume their loved labor.

A few sidelights given at this time should prove an inspiration and stimulus to us at home. Miss Sparling writes from Shanghai, December 17th:

“We feel these days must be a time of trial to you ‘on the banks of the Besor,’ but God is certainly leading on, and we feel assured that all this trouble and turmoil will eventually tend to the furtherance of the Gos-

Chengtu

pel. Indeed we have evidences of this already.

"A few of the missionaries remained in Nanking. Heavy fighting was expected there. When the Revolutionists at last attacked the city they obtained the victory in a very few days, saving great loss of life and property. The business men of the city expected the Imperial troops would take a much firmer stand than they did against the enemy and thus cause much bloodshed. Events happening so differently, they felt it must be in answer to the prayers of missionaries. The official class and business men, who heretofore have been so hard to reach, flocked to the chapels to hear the Gospel. The front doors of the chapel were taken off in order that more might hear the message. Although in the midst of trouble, there is much joy in that city.

"There is still another reason why we think this disturbance will work out to the advance of the Gospel. Before leaving Tzeliutsing many meetings were held, addressed by leading men of the city, who told the people that the foreigners had nothing to do with this disturbance, but that we were here to preach a doctrine that helped people to live better lives. We feel that this brought our work before the people in such a way as would otherwise have required years. The gentry feared the people would associate the trouble with us, and they

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might destroy our property and thus complicate matters. So far as we know no mission property has been destroyed.

"We do hope this war will soon be at an end. Even if it should be, we fear it will still be several months before we would dare travel to our stations, as the country is infested with bands of robbers. We are putting in long hours of study, hoping to be better prepared for our work when we do return.

"May God richly bless the laborers in the homeland."

From Miss Estabrook's letter of December 17th, 1911, on the journey from Chengtu, we take the following:

"You have heard that on September 6 we were ordered to leave our homes and move into the hospital compound at Si Shen Tsi. Again, by the order of the British Consul, we left the walls of that compound on December 9th, and started this journey.

"From the pens of more experienced missionaries than I, you will receive detailed accounts of events in the agitation of the Railway League here and in the revolution movement in Szechwan province. However, interwoven with the work of your representative missionaries here were certain incidents that impressed me. They happened aside from the strife and were in strange contrast to it all.

Chengtu

"Tuesday, September 19th, Nien Fu Chen, one of the sixteen-year-old boarding-school girls, died. Her best-loved home on this earth had been Chengtu School, and there she had learned to love and to serve Jesus. During Nien Fu Chen's illness, Miss Brackbill had her removed from the place, secured when the school had been so hastily closed, and placed here in even more comfortable quarters. In Miss Wellwood she had the services of a trained nurse, and in Dr. Retta Kilborn the services of a doctor. Thus loving hearts were with her. It seemed sad to think that no foreigner could be permitted to go outside the city to the Mission cemetery on the day of the funeral. However, Rev. Jas. Neave conducted a simple service at the house, and then the Chinese evangelist went out to the cemetery.

Triumphant
Passing
of a Pupil
of Chengtu
School.

"What had not the Chengtu Boarding-School, with all its helpful and sweet influences, meant to her! Let us remember, too, that the influence of a sixteen-year-old Chinese girl and a true Christian is no small thing to measure.

"Sunday, October 15th, witnessed a most impressive service in the Chengtu church. The Chinese evangelist preached, and four Chinese men, one Chinese boy, and two Chinese women were baptized by Rev. J. Neave, and received into the church. Among the four men was the father of the lad who was

Baptisms
Even in
Troublous
Times.

China

received. One of the two women was Heh T'ai T'ai, a woman whose husband was once a small official. She is not the favorite wife, and that fact has brought sorrow into her experience. She is a woman of singular charm of manner, refined and quiet. Of the women studying last year in the school conducted by Miss Brimstin, Heh T'ai T'ai was the most promising, as regards the evident work of grace in her heart and life, and Miss Brimstin hoped to have her full service as a Bible-woman in connection with evangelistic work in Chengtu. Let us pray that this dear Chinese sister of ours may be a faithful witness for Him who has called her into this blessed fellowship with Himself.

"Now in a very special way the Holy Spirit would lay on your hearts the responsibility of the Chinese Christians and non-Christians left behind in your Mission's share of Szechwan province, the Chinese girls scattered to their homes from the boarding-schools, also the Chinese women who were studying in the Woman's School in Chengtu.

"Your prayers can help to effect multiplied spiritual quickenings in the hearts of Chinese Christians who are heads of families. A Christian home established and sustained in the midst of heathen homes is a powerful witness to the power of God. They will have many temptations in these times of disorders

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and confusion. Scenes of carnage and violence do not mark the real struggle.

"I cannot express how keenly I realize my own responsibility in view of this privilege of being an intercessory missionary in Szechwan province, even while I have to be absent from that loved province of my adoption, and I pray the prayer—'Make me a truer intercessory missionary for China.'"

MEDICAL.

For some time it had been evident that the medical work required more room and better equipment. Much had been accomplished in the breaking down of prejudice by the relief given to many afflicted ones, through unwonted kindness shown by our capable doctors and nurses, instruction imparted, intellects quickened, and in many cases spiritual life received through the power of the Divine One. Thus "Woman's Gospel Hospital" had abundantly vindicated its name.

Woman's
Gospel
Hospital.

Authority was early given for the purchase of a new site, but it was not till 1911 that, after long searching and negotiation, a suitable plot of about three acres was secured. It is most advantageously situated, not far from our church nor from the General Board Hospital, with whose staff there are the most pleasant relations.

The season's work was just being resumed after the summer of 1911 when, to their great

China

disappointment, the shock of revolution scattered our forces and put a stop to the enterprise for over a year.

To Mrs. Dr. Gifford Kilborn we are indebted for the following in 1912:

“Medical.—Since the last report of medical work was written, changes have come thick and fast to this oldest Empire. It has laid aside its old traditions, its old forms of government and become the youngest republic, and still happiness has not come to the people.

Poor China, thou cravest a better day;
Thou must learn of the love of Christ which alone
can set men free.
I mourn thou art not as thou mightest be,
But the love of God would do all for thee.’

“When I returned to Chengtu the end of September, 1912, in fact before I returned, I learned that many enquiries were being made as to when the Women’s Hospital would reopen. Drs. Henry and Austen were in Canada on furlough, so Miss Asson and I in consultation decided to reopen our women’s medical work.

Re-opening
of Dis-
pensary.

“Dust and cobwebs were everywhere, and Miss Asson immediately set to work to clean up. On October 30th everything was in readiness and the dispensary opened, having six patients that day. The number has steadily increased, the largest number seen in one day being 105 patients. We have treated all

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classes and conditions, from the wives of wealthy officials to the lowly beggar child.

“Fifty minor and six major operations have been performed. One of these cases was most interesting. About three months after opening the dispensary a patient with a very large tumor came in to consult me. I told her an operation was the only method of giving relief, and advised her to come into the hospital at once. She said she would go and talk it over with her friends. We saw no more of her until four months later, when she returned and requested us to operate. By this time she was in a very critical condition. It was evident to the patient herself that without an operation she could not live more than a few days. I explained the dangers of the operation after this long delay, but she was most anxious to have it done at once. We made immediate preparations, and I invited Dr. Kilborn to perform the operation for me, Drs. Service, Canwright and myself assisting. The woman weighed 213½ pounds before operation and after operation 93½ pounds. She made an uninterrupted recovery, returning to her home at the end of a month feeling most grateful for all that had been done. She says she will worship idols no more, but will serve the one true and living God. During the past months we have had many interesting cases, but none to equal

Remarkable
Operation.

China

this one. I believe the tumor was one of the largest on record.

"Eighty-one patients have been cared for in the wards. Prayers have been conducted in the large ward each morning by Miss Asson. She has also held a Sunday afternoon service.

"The returns in money have been very satisfactory, the receipts amounting to \$579.75 Szechwan currency. There are still two accounts to collect, which will place our income for the past few months well over Sze. \$600—approximately \$300 Canadian money. Eternity alone will reveal the returns from suffering relieved, lives prolonged, the Word preached, and hearts pointed to the Saviour.

"Soon after opening we were able to engage a Bible-woman, and she has preached faithfully to the patients in the waiting-room. As Miss Asson has dispensed the medicines she has handed to each patient a tract or Scripture portion. In the rush of seeing patients it is difficult to do much direct preaching; but words have been spoken as opportunity offered, and we believe that God will bless the seed sown. The Bible-woman invites the women to attend the services in the church, and many of them have accepted it.

"When we re-opened we were able to secure the services of three old hospital helpers. These have done good work, par-

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ticularly the nurse, Miss Wu. More nurses are needed. Will you pray that the right girls may be sent to engage in this work?

"I am convinced there never was a time when medical work for women was so badly needed as it is to-day. With changing conditions Chinese women have more freedom than ever before. They do not know how to use this freedom. They have not learned where the line should be drawn. It is stated that immorality is very much on the increase, and from what I have seen in the consultation room I believe it. Women, and women only, should treat women in this country, should train them and teach them that liberty does not mean license—should teach them that minds and bodies must be kept pure and made fit dwelling-places for the Holy Spirit of God.

**Women
Physicians
Needed.**

"Dr. Austen reached Chengtu the middle of May and assisted me in the medical work until the arrival of Dr. Henry, a couple of weeks later, when the whole work was handed over to them.

"I am very thankful to have had the privilege of doing this work for the Master, and for our Woman's Missionary Society."

We believe the time has come, as it has come in almost all lines of missionary endeavor in China, when we must specialize in preparing the Chinese to carry on this work. We need Chinese women physicians

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as well as nurses. More and more this becomes evident in the changing conditions of New China.

Dispensary
Built 1913.

As speedily as possible the new property was cleared of its old buildings, walls were built around the compound, and a dispensary erected, which was opened October, 1913. In 1914 the staff was strengthened by the arrival of Dr. Ada Speers.

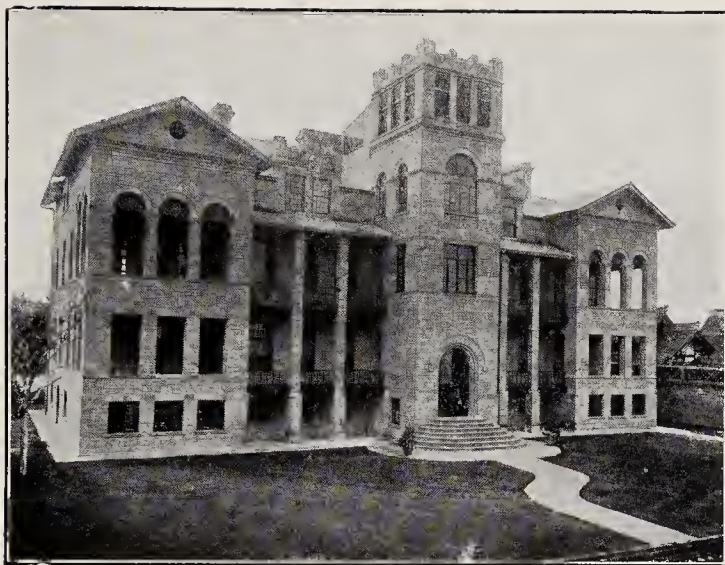
New
Hospital.
1915.

The hopes and prayerful efforts of many years at length found embodiment in 1915, a year memorable because of the closing of our first dispensary and hospital and removal to the new quarters so liberally provided by the women of our Methodism.

“The four-story building is of brick, 109 feet long by 52 feet wide, having accommodation for sixty-five beds. There is plenty of ward space, with many large windows for light and ventilation, besides generous verandahs.

“The ground floor, or basement, contains the laboratory, drug room, nurses’ lecture room, dining-room, etc.

“On the second, third and fourth stories are wards, public and private, the charge for a bed in the former being one hundred cash a day (about five cents); in the latter, which is well furnished, from twenty-five cents to one dollar. On each floor are bathrooms, dressing-rooms and diet kitchens.



W.M.S. HOSPITAL
[Chengtu, China]



DR. ANNA HENRY
Supt. W.M.S. Hospital, Chengtu, China

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“The superintendent’s rooms, guest room, sitting-rooms and chapel are situated on the first floor. In addition to the wards, there is a suite of operating-rooms and an obstetric ward on the second floor, while on the third are an open-air ward for tubercular patients, a dark room for eye examination and a ward for opium patients. The fourth floor is mainly occupied by nurses in training, of whom there are more applicants than can be accommodated. One of the educational requirements is the grade of Senior Primary, equivalent to entrance to the High School in this country.

“On Monday, Tuesday, Thursday and Friday mornings out-patients are seen in the dispensary near the gate. Those who wish to sit in the *t'ai t'ai* guest room and be seen first, pay 100 cash (20 cash is equivalent to one cent in Canada) extra each visit. For private consultation, out of dispensary hours, the fee is 50 cash each.”

September 16th and 17th, 1915, were marked by the very auspicious opening and dedication of this building, the evidence of thought and prayer, of work and money from many hundreds in Canada. These must be continued to make the work permanently effective. We must never forget those at the advance posts, and new recruits must be ready to fill the depleted ranks.

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Of the eight physicians and eight trained nurses sent to China during these twenty-two years, six have married, one has died, three have retired and one is on furlough, leaving at present three doctors, of whom one is a language student, and two nurses.

“Those admitted to our wards represent all classes of society, all kinds of diseases, many opium cases—one a child of twelve years. Special interest was awakened by the daughter of an official, because of her strong personality and winning ways, who occasionally brought some friend to the dispensary. Through inveterate opium smoking her parents had been reduced to poverty. The daughter, well educated from a Chinese standpoint, was able to open a private school. It was a shock when this beautiful, cultured girl came and said, ‘I want to come into the hospital to break off opium.’ For the first few days it was a hard fight. When too ill to come to morning prayers she said, ‘When I’m better I’ll help you preach the Gospel to the patients.’ One evening, as we sat talking of the strength that only Christ can give, she said, ‘I am a Christian. I do believe the Bible, and in Jesus and in God,’ and she went on: ‘Some years ago, when my father went into the men’s hospital to break off opium, he first heard the Gospel from Dr. Kilborn. He brought away Gospel books and read them. He became a believer. You know,’

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she said, while a smile lighted up her face, 'I am my father's pet. We are chums. That is why he got me a tutor and gave me an education. His official duties call him away from home most of the time to another province, but when he returns to Chengtu he gathers us around him in the evenings and reads the Bible and prays. My mother believes, too.' What gladness this rehearsal brought us, proving again the promise, 'My word shall not return to me void.' We had many long talks together. 'I have over twenty pupils,' she said. 'My disciples. Jesus had twelve. I will try and make them His disciples.' Dr. Henry writes: 'Oh, how much China's daughters need the intercessory prayers of their Canadian sisters. Will not those who are the Lord's remembrancers give Him no rest until every heathen soul that comes into your hospital in West China accepts Christ as her personal Saviour? As we work, will you not bear the burden of souls in prayer?'"

Dr. Anna Henry writes:

"The most encouraging thing to me in our work this year has been the case of a young Tai-tai named Foeng.

"At first I was called to see her in her home, but as her hygienic surroundings were such as to militate against her, and her disease was far advanced, I told the family, after

**Body and
Soul
Healed.**

China

a few visits, there was no use sending so often for me, I could not cure her.

“In a few days the husband called to ask if I would take his wife into the hospital, for, he said, ‘I hear you have a God-healing method in your hospital, and I would like her to try that, and if she dies in the hospital we will not blame you.’

“With her servant she came in, and for some time was in a very weak condition; then she began to improve gradually. As she commenced to feel better she firmly believed that God was healing her, and listened with interest to the Gospel story, which she seemed to accept as would a child. Most of her leisure time she spent in learning to read, until, when able to join in the hospital service, she could read her verses correctly, and would ask and answer questions, showing she understood the truth.

“When it seemed her recovery was assured, in the middle of the night I was called to her. She was suffering intensely, and it looked as if she might leave us after all. I asked her if she feared death; she smiled very sweetly and said, ‘No, I believe in Jesus, and He will take care of my soul.’ She rallied from this attack, and from that time on she made an uninterrupted recovery. Her pinched, wan face became round and full, and beamed with the sweet, peaceful expression of one at peace

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with God. Her servant woman, too, professed to have accepted the new faith.

"After being with us three months, although her husband thought she should stay longer, she felt she must go.

"With a New Testament, a hymn book and several tracts she went home, occasionally coming on dispensary days to get her medicine repeated. 'I read my Testament and pray every day,' she would smilingly tell us. Her genuineness was proven by the way in which she tried to lead her family to Christ. She came to church several times, bringing three or four of her sisters-in-law with her.

"Early in June she came to see us one day, saying she had friends in the mountainous part of the country, and she was going to spend the hot summer with them, and would we let her have some Gospels and literature to take with her so she could tell clearly what it was that had come to her, making her life full of joy. A good parcel was soon made up, and as she went out, with thankful hearts we praised God that the 'God-healing method' for both body and soul had been verified in this child of His won from heathen darkness."

"The early part of the past year was saddened by the sickness and death of our first nurse in training. Between the interval of her first sickness and the fatal hemorrhages which at last could not be controlled, we hoped she might be spared to us a little

Death of
First
Nurse in
Training.

China

longer; but it was not the Father's will. We believe the influence of her beautiful Christian life still lives, for she was ever ready to witness for her Lord and try to win others to Him. In her case we believe 'Death was the dropping of the flower that the fruit might swell.' Seven years' training in the school, a good musician, and a very evident love of and aptitude for nursing, made her all we could desire. We cannot understand the Father's reason for removing one so much needed, but we know the work is dearer to Him than to us, and 'He knows.'"

Dr. Austen writes:

"We have lost one of our nurses, Hong Bing Rhu. Personally, I cannot tell you how much I have missed her. I love all the girls very much, but she was the dearest one to me; having lived so long with foreigners she had grown to be most companionable, and we found in her one that promised to be so useful in the Master's service.

"Few girls have more talent in presenting the Gospel story than she had. and Dr. Henry and I had so often remarked about her earnestness in using opportunities among the hospital patients. She had very severe hemorrhages, but it did not seem possible until the last day that the Master really meant to take her to Himself. Because of her knowledge of the Gospel story and true application of it

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to her own life, we feel we have lost a valuable worker, but it has been worth while, for because of it also she is able to-day to enjoy the reward of one of our Saviour's redeemed ones."

"In the hospital we have had an unusual number of eye affections. Two cases were especially interesting—double cataracts—neither patient being able to walk without being led. When the bandages were taken off the first case the other patients gathered around to see, and when the patient looked at me and said, 'Oh, doctor, I see your teeth!' and then, 'I see the trees outside,' the others said to one another, 'That was what Jesus did; He cured the blind; and the patient said, 'Yes, and I'm going to worship Him; and when I'm better I am going to learn to read.'

Sight
Restored.

"When able to be up she continued eager to learn. Sitting by the side of some who could read, she tried to memorize the catechism. I am hoping that when she gets her glasses, which have been sent for to Shanghai, she will learn to read, as we try to impress upon them that in order to serve the true God aright and know what He would have them do they must read His book.

"The other patient came from the country, some distance, and had never seen a foreigner before. When told she could not be cured without an operation, and that she must come into the hospital, she was quite

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uneasy. We sent her into the ward to see the patient mentioned above, and while there she asked if they really were not afraid of us, and did we not eat children? Could they really assure her that these things were not so? All such questioning caused considerable merriment to those who heard. However, in she came, and though at first nervous, she soon became very much at home, and went out rejoicing at being able to see, and saying she had a great many relatives with eye diseases, and she was going to tell them to come to us.

"We hope and trust that while with us her spiritual eyesight got a view of the true light, and that she will be as eager in telling of this new light as of her own recovery of sight."

Miss Marshall, of Tzeliutsing, met this case:

**"Have You
Met Him?"**

"Last week an old lady, partially paralyzed, said: 'I have heard something about a great doctor named Jesus. They say He can cure every kind of disease. Have you met Him? Do you think He can cure me?' Then I told her the 'Old, Old Story.'"

The year 1916 shows advance and some new features, marking the wonderful revolution in feeling and attitude of the people towards Christian foreigners.

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The hospital had been built for sixty, or at the most sixty-five, beds. Dr. Henry writes:

“We had expected that for some time to come the third story could be used for a Chinese nurses’ home, but with such rapidly growing demands, other plans must now be made. An extension was decided upon.

“But just at this time the political situation was ominous, and fearing looting and fighting, Chinese women and children, mostly from the higher classes, flocked to us for safety. Three times have we had this influx of refugees ranging from one hundred and fifty to one hundred and seventy. At one time forty were packed into one room. Refugees.

“This has been an excellent opportunity for giving the Gospel message, and as, unlike earlier years, many of the ladies could read, Gospel tracts were freely distributed and read.

“Since last September, between six and seven thousand patients have been seen by Dr. Austen and Miss Smith in the dispensary. Office calls, out-door calls, and the many demands of the in-patient work have filled up the day’s work.

“Under Miss Wellwood’s capable management the nurses in training have demonstrated their ability to do effective work.

“Continue in prayer that our united

China

efforts—yours in the homeland and ours in the field—may be mighty through God in the bringing of these people to Jesus Christ—China's only hope.”

Glimpses of early experiences, aims and methods are not only interesting but valuable. The following records are given by Miss Wellwood, who has proved such an able secretary, builder, nurse and superintendent of the hospital.

Training School for Nurses.

“*Nurses’ Training School.*—Nurses we have had in our Chengtu Hospital for the last seven years, but it was not until after the opening of our new hospital last fall that it assumed the dignity worthy to be called a ‘Training School for Nurses.’ One nurse who has been with us during these years, and another who had two years with us during the days of many changes and makeshift, proved themselves valuable helpers when we came to adjust things in our new hospital and put our training school upon a firmer and better basis. Miss Uh, our oldest nurse, came to us with little or no education, but during these years has faithfully and untiringly plodded on with her books and practical work, until we feel she has reached a degree of efficiency in her practical work quite worthy to be considered a graduate, although her theoretical work has not reached the standard set as our aim.

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"We now require students to be graduates of Higher Primary or about the equivalent of entrance to High School at home. We set this standard with some fears, but many months ago those fears vanished, and it is most satisfying to see how the attitude toward caring for the sick is changing from one of menial to one of dignified service for humanity. Much credit is due Miss Uh in helping to bring about this change, for amid continual taunts along that line she has been able to see beyond their narrow vision and feel its true value in her own life, thus making it easier for others who followed.

"During the year that is just closing we have had six students. Miss Smith has taught them practical work in dispensary and operating-room, as well as teaching bacteriology and English. Dr. Austen has assisted by teaching physiology, while the practical work of the wards, as well as teaching 'Theory and Practice of Nursing,' has been my privilege. We are aiming at the course adopted by the Nurses' Association of China, and with pupils coming to us who are Higher Primary graduates, feel we should have no difficulty in accomplishing it. True, we cannot think of these nurses as assuming the same responsibility that nurses will at home, and lacking any home training that would prepare them for hospital cleanli-

China

Nurses' Prayer Meeting.

ness and order, they have many lessons to learn that a nurse would instinctively know at home. Although eternal vigilance has been necessary, it has not been without its reward, and we believe that as the years go by these things will grow easier.

"The nurses are all Christians and have helped as time would permit in teaching the patients in the ward. Among the bright spots during the year has been our nurses' prayer-meeting each Monday evening, when they gathered around my desk in my study, for Bible study and prayer. The first half-hour we spent in free discussion of some subject previously selected, and it has been most pleasing to see the development of ideas in the lives of these young Christians. The last half-hour we have talked over their experiences in personal work with the patients and mentioned those whom we especially wanted to remember in prayer. In this way we also follow up those who have gone to their homes and who have shown a special interest in the Gospel while with us.

"Thus we launch our 'Training School' with a prayer that it may prove a genuine power in preparing some of China's young womanhood for a worthy place in the uplifting of her home life and making them strong in service for the Master, who came not to be ministered unto but to minister."

Chengtu

NORMAL SCHOOL.

For years the need of trained native teachers for the many schools under our care had been painfully felt. Of the few that could be obtained, scarcely any were Christians.

Union
Christian
Normal
School,
1915.

To establish a Normal School was rather a heavy undertaking for any single denomination, and the pupils from each mission, far enough advanced, were as yet few in number, so after considerable negotiation a Union Christian Normal School for Girls was resolved upon. Then came a prolonged search for a suitable site, resulting in a very desirable property being secured. After complete renovation of the buildings, the school was opened, January 11th, 1915. Our Society had the honor of providing the first Principal, Miss Alice L. Estabrook, who was eminently fitted for the position. To give an idea of the aim and scope of this enterprise we cannot do better than append her first report.

“Union Normal School for Young Women.
—‘They shall abundantly utter the memory of thy great goodness; they shall speak of the glory of thy kingdom and talk of thy power.’ (Psalm 145.)

“This Chengtu Union Normal School for Young Women is the first institution of its kind in West China. For some years it has been in the desire and prayerful plans of

China

some of the missionaries of wide experience here. Now they see it as an established fact.

"Appointed last year by Council to the staff of the school, I was later appointed by the Union Committee of Management to be Principal of the school. Let me, at the very outset, say that in Miss Irene Chambers, of the American Baptist Mission, I have found a friend of helpful personality and a colleague of excellent teaching ability and influence among the students.

"School opened in January, 1915. Fourteen students have completed the work of this first half-year. They represent Missions as follows: Methodist Episcopal, two; Friends' Mission, four; and our Canadian Methodist Mission, eight. The largest of the two girls' boarding-schools of the Baptist Mission tell us they expect to send us a student in September of this year. The students now represent seven different boarding-schools and six cities of the province, the most eastern city being Chungking. Each student is a Christian.

"The subjects in the regular time-table for this half-year have been: Principles of Teaching and General Method, School Management, Psychology, Calisthenics, Chinese Literature and Essay-writing, English (optional and for those who have previously studied and who wish to keep it up for future work), a course in Bible study and also one in

Chengtu

Studies in Christian Service, and Special Method in all the subjects of their practice teaching. These have been their subjects of study. They have also done, under supervision, regular practice-teaching in the Junior Primary day school in these subjects: Chinese Literature, Arithmetic, Geography, Hand-work, Physiology, Ethical readers, and Calisthenics.

“Next term, in addition to the study courses mentioned, we shall have two more: Telling of stories to Primary pupils, and School and Home Science. In the latter course, the up-to-date text-book will be supplemented by a course of ten demonstration classes given by Miss Wellwood in the new hospital of our Woman’s Missionary Society. The hospital compound is just across the street from the Normal School property.

“As the students began their Normal training course—to them an entirely new department—we endeavored to lead them to put themselves freely into their work and free themselves from the hindrance of fear of criticism, harmful self-consciousness, delays in carrying thought over into action, fear of advancing original thought, and fear of getting away from the written page of the text-book.

“Chinese young women need to recognize the difference between moods and judgments. They also need to learn that a wonderful

China

power of memorization does not mean a wonderful power of comprehension or executive ability. Therefore, to a greater degree than with Canadian students of the same age at home in a teacher-training course, we have stressed such points as these: to summarize lucidly a discussion on a subject; to compare text-books on the same subject in the Public School course and to judge both defects and estimable points; to imagine practical school problems and decide how to meet them; to make out workable time-tables for a Public School; to prepare examination questions on the course they taught.

“By these things we have tried to build up constructive powers and a sense of values. We believe that good beginnings have been made in all these points and a good foundation laid for the next half-year. I think each student has sought to give a whole-hearted character to her work and to know the invigoration thereof.

“At the beginning of the term, I told the class that, aside from the subjects written on their time-table, we would emphasize in their life two other subjects, viz.: self-control and the manifestation of an earnest spirit in Christian service. I believe each student has prayerfully sought to keep these ideals before her. There has been a healthy spirit of co-operation and mutual enjoyment shown in the student life among themselves. In ser-

Chengtu

vice, each girl has taken definite teaching work, either in the Beginners' Sunday school or in the regular Sunday school. Each week I met the two classes and together we studied the best methods of presenting the lesson and of reviewing the truths taught.

"Beginning last March our students are to be responsible for one meeting a month, giving the Gospel talk at the Sunday afternoon service in the chapel of our Woman's Society's new hospital.

"Next September we expect to have a new class of at least four students enroll with us.

"We pray that these students now with us, and also those coming to us, may ever know the rich streams of joy in service, joy that comes from the heart of Christ Himself. He has in His hand great opportunities for them, as they go out trained to lead in the paths of true knowledge and to scatter the brightness of life. Pray for them. You can help by your prayers. God has willed it so.

"To God we give the praise for all, and in the further development of the work we place our reliance in Him. 'Not by might, nor by power, but by my Spirit, saith the Lord.'"

In 1916, on the retirement of Miss Estabrook, Miss Chambers became the Principal.

CHAPTER XIX.

KIATING.

(Pronounced Jah-din. Population, 70,000.)

OUR second station, Kiating, is situated at the junction of the rivers Min and Tung, about one hundred and twenty miles south of Chentu, the capital of the Province. A few miles west of the city is Mount Omei, sacred to Buddha, possessing many large monasteries, and annually attracting thousands of pilgrims from China and Thibet.

The year 1908 brings the following gratifying intelligence of progress:

Kiating
Home,
1908.

“Kiating is very glad indeed to report a large, comfortable Home ready for occupancy. The good workmanship, an ideal site, magnificent views of river, mountain and dale, all combine to make this one of the most desirable Homes in West China.

“This Home, we think, will be a good advertisement for our work. Its high elevation makes it appear prominent from the City Gate, City Wall, and even from the opposite bank of the river. Numerous requests for permission to look through the Home and stand for a while on the level



*HOME OF THE MISSIONARIES

Kiating, China



BOARDING PUPILS

Kiating School, 1915.

*Cost \$2,750.

Kiating

part of the roof have been granted. The questions asked on such occasions are quite amusing, Why have so many chimneys? Will not one stove cook all your food? Why use so many rooms? Could you not cook, eat, sleep and study in one or two rooms, as we do? etc., etc.

"We still need two guest-rooms, one for the use of the school and business in general, another for the use of the Chinese women. The latter we plan to make very cosy. An open fireplace, pictures and comfortable chairs, together with the necessary requisites for a social cup of tea, will, we hope, make this room very attractive to our Chinese sisters.

"Upstairs a large bedroom, where we could entertain women coming in from our out-stations for a time of Bible study, would be very useful. These rooms, together with steps, drains, etc., will, we hope, complete the necessary work on this compound."

The completion of this home for the missionaries set free the native buildings for the proper housing of the school. "Several were torn down and the timber used in constructing new rooms in more convenient places. During part of that time," Miss Steele writes, "my study was the verandah, while school was kept in the open air, a few feet away. The chipping of stone, with the sound of

**Outdoor
School.**

China

hammers and saws on every side, frequently made study impossible. The girls were sheltered from the rain, but so exposed to the cold winds that we were anxious for their health. However, they quite enjoyed the experience, and often assured us they were having a splendid time. Now we have one large and two small class-rooms, sitting-room, dining-room, kitchen, bathroom, laundry, and six bedrooms, accommodation for not more than forty girls.

Feet Unbound.

"During the year several girls have unbound their feet. They always agree to do so when they come, and usually set about it themselves, unbinding gradually. But one little girl refused to stay when she found she must unbind, so her mother came and took her home. The girls rejoice in their ability to run about so easily and quickly. They continue to take their Sunday afternoon walks, and nothing can exceed their delight when in the spring they are able to gather their arms full of flowers. Then they sometimes compare themselves to the children who carried palm branches when Jesus rode into Jerusalem.

"One of the little girls, who is trying to follow her Lord, has one overpowering ambition. She wishes to be a good girl; but, above all else, she longs for wisdom. So she clings to the text, 'If any lack wisdom let him ask of God,' and she daily prays for wisdom, and

Kiating

begs the other girls to pray for her that she may have it. She has found her studies rather difficult, and she has shed many tears over them, but apparently her prayer is being answered, for in a recent examination she led her class. May she be given the true wisdom which is from above, and which will fit her for the Lord's work.

"To be in a large measure responsible for the moulding of so many young lives, each one different from the other, is a serious task, and the question may well be asked, 'Who is sufficient for these things?' Like little Tsong Chin, we need wisdom, and we are glad we can rely upon One who is Infinite in love, as well as Infinite in wisdom.

"In the beginning of April, 1912, a small day school was opened on a busy street in the heart of the city. We were happy to secure the services of a Christian teacher, and twenty-seven girls were enrolled. They were very restless, but bright and eager, and it was a pleasure to tell them a Bible story or to teach them a verse of the children's favorite hymn, 'Jesus loves me.'"

Day
School,
1912.

The next report includes the following:

"The downtown Day School is apparently the outstanding success of this half-year's work. This may be partially because of the spirit of the times, but it is also largely due to the teacher, Mrs. Chong. Before her mar-

China

riage she was pupil teacher in the Boarding School. The building we rented is directly opposite the street chapel, and in the busiest part of the city. Before school had been opened a week we were crowded, and in three weeks I had to use the loft and engage another teacher. Our roll is fifty, with an average attendance of forty-two.

"The children come from the better class. We have daughters of officials, silk and silver merchants and teachers. Some of the larger girls can repeat whole chapters from the Bible, and are doing very well in foreign subjects for the time they have studied.

"I have visited most of the forty homes represented, received a warm welcome, and found in many instances what seemed to be a real interest in the Gospel story. In some homes I met girls who had been in the Boarding School for a short time, or women who had been in Miss Foster's classes. With these it is quite easy to find a point of contact. We sometimes have a little service in such places, the school children singing."

Mrs. Hockin, from Kiating, writes in 1915:

"Mr. Quirmbach's church in the centre of the city is a fine large room with a gallery and large class-rooms opening off it capable of seating six hundred people.

"Between the church and the street, on

Kiating

both sides of the main entrance, are guest-rooms, a room for games, a large lecture-room, and a reading and book room. The reading-room is already very popular, and here Mr. Quirmbach posts the daily telegrams as they come in bringing the war news and other items of interest. The rooms at the back of the church are taken up with a splendid gymnasium, school-rooms and baths. Mr. Quirmbach's idea is to carry the work on somewhat along Y.M.C.A. lines. My work will be directly with the women in this church.

"Before Mrs. Sinton's (Miss Srigley) marriage she had rented a compound running at right angles to the church property, separated from it only by the partition wall but opening on another street. Here she opened a day school for girls under fourteen. Mrs. Chong, one of our former school girls, who was married during the Revolution to a farmer's son, has had charge of the day school. Her husband learned to read since his marriage, and has shown considerable interest in the Gospel, though his own people are quite antagonistic to all Christian teaching. We have also a male teacher for writing, and some of the other Chinese subjects.

"At the back we have two school-rooms which we hope to keep pretty well filled with girls between seven and fourteen years. In the front there is a fine large place for

China

women's meetings, a Chinese guest-room, and a large room I am fitting up as a general reading and class-room, where we hope girls in their teens may come, especially those from the Government schools. There we hope to keep Christian magazines, pictures, a few games, etc. I think we may be able to get quite a number of girls for English Bible classes later on. Just now the work is in its infancy.

Union
Evangel-
istic
Effort for
Women.

"Perhaps one of the most interesting things to report in connection with this year's work is the evangelistic campaign for women in which all three Missions—China Inland, Baptist, and our own—united this spring. A union committee, foreign and Chinese, met and planned the details. This in itself was very helpful. It was decided that the first meeting should be a Union one for the higher class women who are not usually willing to come to church. A committee waited on the head official's wife and were cordially received by her. She promised to help us and to come with several of her friends, which she did. For this meeting special invitations were printed, and these were enclosed with a longer tract-letter, which was afterwards used generally. This tract-letter, clearly setting forth the plan of salvation, ended with a list of the weekly women's meetings, when and where held, and an invitation to come to the same. Besides these

Kiating

letters a calendar of the Sundays, a small tract, and one or two tickets to the meetings were enclosed in an envelope and sent to the different homes. The result was that on the appointed night some seven hundred women gathered in the San Iuh Shae, the new downtown church, and saw the main events of the life of Christ thrown by the magic-lantern on the screen. An address of welcome and singing by the school girls added to the interest of the meeting. Each woman carried home with her a portion of Scripture with a good colored illustration. An invitation to those interested to meet in our girls' school, drink tea, and talk was given for the following Thursday. Some fifty responded and we had a nice time with them.

"This first meeting was followed by meetings in each of the churches, in every case followed by an after-meeting with the Gospel story retold. Some two thousand women had the life of Christ given to them in picture and story, and many more than that were reached by the literature. It is hoped that we may be able to follow up this work, in much the same way, later in the year.

"During this New Year's time, especially, there seemed to be a revival of many of the old customs. The pendulum perhaps swung too far in one direction during the revolution, and now there is the tendency to swing

China

back again. However, the old times can never return.

**"The idols
shall
utterly
pass
away."**

"During the past month an interesting thing has taken place on this street. The old white pagoda, which has guarded this end of the city for several hundred years, was torn down. It had been leaning rather badly, the authorities needed some money, so they sold the property. A few years ago a thing of this kind might have precipitated a riot, but to-day the people who had a few cash contented themselves with buying the old bricks at about half a cent apiece. Some of the bricks are very interesting, stamped with figures of Buddha, and pagodas with very clear characters. They claim some of the bricks date back eight or nine hundred years.

"I am glad to say that Katharine has had an unbroken record of good health and that her pride in her 'star pin' still continues. It is only worn on special occasions for good conduct. She often says, 'Of course I can't be naughty when I have my star pin on. It has Jesus' name on it and He helps me to be good.'"

This last reference is to the incident occurring at the Board meeting in 1913, on the eve of Mrs. Hockin's sailing for China—the scene of her former labors—under appointment of our Society. We were rejoiced to have her as one of our representatives, and, as one expression of our satisfaction, the

Kiating

ladies made the little daughter a life member of the Society, presenting her with the membership pin.

The year 1916 brings tidings of continued progress, necessitating enlargement of accommodation; scholastic success, a few pupils attaining 100 per cent. on some subjects; a sort of self-governing body improving the discipline of the school; increased interest in spiritual things; two taken into full church membership, two others baptized, several teaching in Sunday school, sixty or seventy girls at the regular church prayer-meeting; a widening influence among the women of the city—wives of the officials and others—leading to the organization of an anti-foot-binding society, etc.

CHAPTER XX.

JENSHOW.

(Pronounced Ren-sho.)

ABOUT seventy miles south of Chengtu is our third station, Jenshow, and the description as given by Miss Fox will be the most *restful* method of seeing our land, which certainly is "beautiful for situation," and must be healthful. Miss Fox writes, in 1907:

"During the past year our property has changed considerably in appearance. It is situated on a hillside which has quite a steep incline, and much terracing has been necessary, that we might have level places for building and at least a few feet of level surrounding the building.

"The wall is completed except finishing tiles. The gateway and servant quarters, on the first level, are finished, and a gateman duly installed. On the next level, about thirty feet above, stands the day school and guest room, which still requires a few weeks' work, as we have been unable to obtain bamboo for the plastering. Going up another terrace of thirty odd feet is the boarding-school, ready for opening. Still up another terrace of over twenty feet stands our little house. The stone steps from the gateway

Onward
and
Upward.



HOME AND SCHOOL

Jenshow, China



MISSIONARIES' HOME

Junghsien, China

Jenshow

leading past the other buildings up to the house are about three-fourths up; they already number over a hundred and twenty."

In 1908:

"Still more changes are to be noticed in the appearance of your property in Jenshow. Last year, when we came back from our holidays, we found two of the large terraces much damaged by the rains and floods during the summer. The drains were mostly destroyed and we were quite minus a back-yard; one end of it had slid down into the waterway, while the rest of it had built itself up on a level with the lower part of the windows of the house, by the continual sliding of the earth from the hill behind; consequently the rebuilding of drains and terraces has gone on for most of the year. We hope we have made things a little more secure this time, though we fear there will for the next few years be some repairs necessary after the summer rains, at least until the whole hill-side is well sodded over and trees are induced to grow on the terraces. Once your little hill-side plantation is green with grass and trees it will be a very beautiful spot, and the view out on the surrounding hills is especially fine.

"The women as yet are very reluctant about coming to church, as they are in danger of losing the respect of their friends by assembling in the same congregation as the

China

men, but receive you gladly in their own homes, or are glad to come to your home, for a few weeks' teaching, if you can accommodate them. Two evangelistic workers at the present time could find more work than they could well look after, that is, including that of the out-stations.

**Good
Advertis-
ing.**

"A year ago, while attending Council Meeting, I had fifty notices printed at the Press and distributed throughout the Jenshow District. These give the date of opening, curriculum of school, and some of the conditions upon which we admitted pupils. The result has been that we have in our school pupils from four different towns besides Jenshow; our present school is full, but the teacher's bedroom and study take up some room in the building, and as soon as she can move elsewhere about ten more pupils can be added. During the year forty odd applications have been received, but more than half have been refused because of lack of room.

"Our greatest opportunity and pleasure is in the Bible teaching in the boarding-school. It is so new and interesting to the pupils, and certainly more so to the teacher as she sees it worked out in their lives, and knows that the Lord is gaining control there, and will perfect the work. The Sunday after Christmas was a great day in our Jenshow church, when fifty-six persons were baptized, nine of

them girls from our school. Two were baptized at the same time as their mothers. We believe the girls were all able to realize the importance of the step they were taking. They were very earnest and definite in their purpose to give their lives to the Lord.

"It is with much thankfulness that we acknowledge the goodness of the Lord in letting us see such abundant results in this corner of His vineyard."

Gain rather than conscience has influence in China, as elsewhere.

"I wanted a Chinese teacher whose home is in this town, and who has a talent for drawing, to illustrate the forty-fourth chapter of Isaiah, verses 10-17; but when he read the chapter, he said he would draw anything else, but not that, because he had a relative who makes idols for the temples, and he was afraid it might injure his business. Another man who was reported to be an artist was approached, and he refused because all his people worshipped idols, and he also feared to offend. A Western picture, or a drawing made by a Westerner, is often not intelligible to the Chinese, especially to the poor women, and so I was anxious to have the truth presented to them through a drawing made by one of their own people."

"What shall it profit?"

The buildings previously mentioned were chiefly of a Chinese character and somewhat

China

Home
Completed
1910.

temporary, but by 1910 we find the house for the missionaries completed. Appreciation appears in the following:

"The varied activities of the work in Jen-show would be hard to report under separate headings, for in actual operation everything comes in one's day's work. The work on the new house was given up during part of July and August, but the workmen all came back early in September, and the noise of hammer and the buzz of saw again seemed to fill everything, especially the rooms we occupied behind the new building. But it did not wear on our nerves like it did in June, and the end was always in sight. At last we had the joy of moving in, and it has been a pleasure to us ever since. The house is so restful and homelike. We hope those who will live here through the years to come may find some of our enjoyment and may it be a home to them, too.

"The boarding-school began again on September 2nd after the holidays, with the same number of girls. Later six were added, making twenty-four in all. As we have only two not very large sleeping-rooms in the present school building, the girls have been crowded in an altogether unsanitary way, but that will be relieved before long by the new school.

"Judging from the interest the girls take in their studies, and their willingness to

work, one would never think that most of them have been in school less than two years. They are so deeply appreciative of the teaching done by the foreigner that one feels repaid a thousand times for all the trouble spent on them. The only difficulty is that they want their foreign teacher all the time, dispensing with the Chinese teacher altogether, so it is much more difficult making them get up his work than if one could teach it all oneself. We do not expect the Chinaman to teach geography, arithmetic, drawing, hygiene, botany or music, but we have to depend on him entirely for the teaching of classics, history, and Chinese readers.

“At the close of the year sixteen girls took several subjects of the examination prescribed by the Christian Educational Union for the Junior Primary fourth year. It is their first attempt, and as they have only been in school two years, it was certainly a venture, but one that promises to turn out even better than our expectations.

“Just as soon as we received word that money was granted for a new school building, preparations were at once begun. Money has been paid out for lumber, brick, etc., which is coming in as fast as we have time to measure and pay for it. The main building itself has not been started, but a small two-story brick building is being erected to serve as kitchen in the future, and

China

for general school use till the large building is completed. We hope the day is not far distant when school work here can be carried on without the present limitations of space and equipment."

Revolu-
tion, 1911.

This hope was rudely dispelled by the Revolution of 1911-12, necessitating the withdrawal of the missionaries, and one can form a little idea of the sorrow and anxiety occasioned as we read these few lines, written after reaching Shanghai by Miss Martha R. Swann, who for years has been the efficient and successful Principal in Jenshow—architect, builder, teacher, missionary:

"We are assured there was an advance in Christian character, and seldom have we seen such depth of feeling as was shown when we were compelled to leave. One mother came to me in great distress, and said: 'My daughters and I cried all night for fear something should happen to you.' And one of the girls, who had been sent to some friends, came hurrying back, weeping as if her heart would break, for she had heard on the street that there were threats to kill us, and so she came to warn us and beg us to hurry away. These girls whom we have loved, worked and prayed for, we know not what may befall them, yet we trust, hope, and pray that the righteous Father will protect and keep them, and that they will not forget the teachings of His Word.

“Just a word about the building: The main part of the new school was up, although some of the doors had not been hung; we expected to have the school and some fifty new desks painted when the trouble prevented. We had looked forward to enjoying the new class-rooms, but we fear as the tiles were too few to properly cover the roof the school may suffer from the rains. We have heard of the looting of our houses and know not if the school escaped. Plans and preparations were far-reaching: Clean, airy dormitories, comfortable dining-room, well equipped class-rooms; all to uplift the Chinese girls physically, mentally and spiritually. To-night we know not what poverty, sickness, and danger they may be passing through; but our ways are not His ways, yet

**School
Building
Under
Construc-
tion.**

‘We dare to hope that He will make
The rugged smooth, the doubtful plain;
His mercy never quite forsake;
His healing visit every realm of pain.’ ”

What can better illustrate the power of Divine grace and the faithful training given by our teachers than the following?

“In a recent letter to the *Outlook* I spoke of the ten girls who were received into the church last winter. When the girls left for their New Year’s vacation they were impressed that they ought to witness for their Saviour in their homes, and to seek every

**Wide-
awake
Witnesses.**

China

opportunity to tell others the good news. Upon their return each had something to tell—one, the daughter of an evangelist, told of praying as she was carried home in her sedan chair, and how, when the chairmen put the chair down to rest, she told the story to two women who came to talk to her, and also how she was able to help her father teach the small children of the village in the Sunday school. Another, who had taken tracts to teach the children in the village where her married sister lived, told of the crowds of children, and how she had not enough tracts for all, but taught them to sing the hymn 'Jesus Loves Me.' A girl from the country told how she put off from day to day the telling to her mother that she had been baptized, and how the longer she waited the harder it became, until one day she was compelled to speak out, and how much happier she was afterward. Still another, the youngest of the class said, 'You know when I was walking along the road with my father I thought, Now is the best time to tell him, for I can never worship the idols again. But,' she said, 'father is old, and it was hard to make him understand.' This child lives eighty Chinese miles away, and her father is one of the most gentlemanly Chinese men I have met, and I do hope that the daughter may yet be able to lead him to Christ. Still another child, with perhaps little tact, told how her sister-in-law was

Jenshow

cursing the spirit in the stove, because the fire would not burn, and she just told her that they were always talking about a spirit in everything, and worshipping all sorts of idols, and they should know there was only one true Spirit and Him only should they worship."

Political strife arose in 1915-16, when **Revolt,**
revolt against the monarchical claims of **1915-16.**
Yuan Shi Kai led to sanguinary conflict in the western provinces, followed by a period of lawlessness and terrorism from robber bands. Miss Swann says:

"We had a very exciting day when a band **Under Fire.**
of robbers came to our town. We awoke in the morning to find the soldiers had entrenched themselves on two high hills on opposite sides of our school. In firing on the robbers, who reached the town, the bullets flew past our windows, and one, passing through the front door, passed the length of the hall, through a second door, and lodged in the opposite wall. It was difficult to conduct the morning worship, as the bullets repeatedly struck the wall near the classroom, and the girls would jump from their seats.

"The year has been one of many blessings, and it is with grateful hearts we praise our Heavenly Father, who has led us all the way."

CHAPTER XXI.

JUNGHSIEN.

(Pronounced Yuin-shan. Population, 30,000;
District, 800,000.)

NOT until 1910 was it found practicable to comply with the request of the General Board Council to take up work in Junghsien, a city east by south of Kiating, inhabited by a people of marked friendliness. Seven years previously Dr. and Mrs. Smith had entered this place as the pioneer representatives of the Canadian Methodist Church. Among the results of their labors was a girls' day school, which was generously handed over to the Woman's Missionary Society when we entered the "Glory City." Very soon plans were being made to open a boarding-school on the small lot of ground already purchased. A temporary building was erected, which, with "the mud house somewhat modified," was considered sufficient for a time.

It is evident that not *surroundings* but *souls* were paramount in the thought of the missionary teacher, Miss Edna Speers, who writes of "the deep and wordless joy of work among girls, Chinese not excepted. We doubt if girls of any country are more affectionate or more responsive than they are right here in this great empire."

Junghsien

The fame of the Kiating School as early as 1907 had drawn ten girls from Junghsien to share in its advantages. As soon as provision was made for their education in their home town, these were transferred. It is interesting to note the agreement made.

“The contract used in our work here looks to the parents for the child’s supply of clothing, books (that is, the native books), paper, pens, and ink; extracts the promise that in arranging for their daughter’s marriage the parents shall confer with the missionary-in-charge, and that in default of keeping the girl in school till the expiration of the contract, the parents shall meet the financial obligation of the agreement up to the time of its close. In return for this, the pupil is to be nourished in body, mind and spirit.”

**Form of
Contract.**

The advantage of the above stipulation appears in a circumstance occurring two years later.

“Death claimed none of our pupils during the revolution, but heathen marriages claimed two, while still another was bound by a heathen engagement, which, we are thankful to relate, has since been satisfactorily cancelled, as the fiancé’s family decided they could not wait till the girl’s term of study had expired—a condition upon which we emphatically insisted.

“There seems no doubt we returned to a

China

changed people, and the girls of Junghsien form no exception. The numbers in which they came, and the earnestness with which they studied gave evidence of greater appreciation of the opportunity for so many months denied them.

“Day School.”—The day school opened on February 21st, as soon as the Chinese festivities were over. We began with one teacher, but so many pupils enrolled that in March we engaged a second teacher. Then in May we engaged a third, for by this time our enrolment was over a hundred. Many of them are kindergarten age, and as I watch their interest in calisthenics and singing, etc., I wish we could give them the joys of child life that are enjoyed in the kindergartens of our home land. But even in our small school-rooms, with the unpedagogical teaching of a Chinese teacher, they are much happier than in their own homes, or roaming the streets, for they get some knowledge of their Chinese textbooks, and in addition have the benefit of prayers conducted by Mrs. Batdorf each morning and an hour with me in the afternoon.

How to Pray.

“One rainy April day I went to the day school feeling that probably there would be few there, and the afternoon of little profit, but it proved to be a day of richest blessing. When I went into the highest room the girls surrounded me and asked me to teach them

Junghsien

how to pray. They went over some formal phrases that they had heard the evangelists and Christians use, and seemed to feel that their petitions were imperfect because their expressions did not conform to those they had had in mind. We had an informal talk about prayer, and I tried to explain to them that as the earliest lisplings of a child express adequately to a parent his need, so our Heavenly Father understands our needs, however simply we express them.

“This formed the basis of a catechumen class with the older girls, and each Thursday after five we meet for a little prayer-meeting. Sometimes I take them around the city wall to my study, which they enjoy very much indeed. At other times we meet in a classroom. We have singing, and I have been taking the Lord’s Prayer, clause by clause, with them. Then an opportunity is given them to lead in prayer. The last meeting we had they seemed to wish to pray, but not to know just what to pray for. Several of our community had left for Chengtu that day to attend a Chinese Conference. Miss Speers had also left for the capital. I asked them if they would not like to ask God to give her a safe and pleasant journey. One pupil asked to be allowed to pray for this; another said, ‘Dr. Smith has gone; I’ll pray for him’; another prayed for our evangelist, who had accompanied him; a fourth reminded us that Mrs. Wang,

China

one of our teachers, had accompanied Miss Speers, and several wished to pray for her. Do you wonder that I felt happy as I returned home that night, and that it gives me much joy now to think of them, with their minds so open to the Gospel?"

The influence of the educational work was not limited to the children. An interesting example of the effect on one of the boarding-school teachers appears in an early record:

**A Valuable
Teacher.**

"Thank God, He sent us a competent native teacher, Mr. Chueh, a man of forty years or more, and a prince among teachers, who took such a lively parental interest in the welfare of the girls, both in and out of school hours, that what success the school has had in its infancy is, under God, very largely due to his efforts. So far as we know a non-Christian when he came, he, from the beginning of his stay among us, showed signs of drinking in the Gospel teaching. In our household morning devotions he would personally pray for the girls, and finally entered the church as a probationer. He taught all the subjects on the curriculum except Bible, music, arithmetic, geography, drawing and calisthenics, and gave, besides, the drill on the Sunday-school lesson each Saturday morning."

What better glimpse can we give of some phases of our evangelistic work than the fol-

Junghsien

lowing from the pen of Miss E. Hall, who for so many years has labored in Junghsien and numerous adjacent places:

“Evangelistic.—After returning from our Council meeting last winter the first thing we seemed bent on doing was to prepare a building for a woman’s school. Dr. Smith had succeeded in buying the rest of the property, and a woman’s Bible school being very much needed, we set to work, but owing to a little difficulty arising over the very place which seemed most suitable, we were obliged to wait until such time as the difficulty might clear away, so decided to do some country work in the meantime. This work is always most interesting, and many results are seen from it.

“It is wonderful how the work in different districts differs. For instance, in some districts children come in such large numbers, and are glad to be taught, while in another district the women come in goodly numbers. In some cases at first the women are not much interested, but after a time they settle down and are also anxious to be taught, desiring Bible classes to be opened. All the places visited are out-stations, which have been opened by the General Board, where services are occasionally held. In one place, Lo-teh-kin, a very interesting company of women gathered, among them the resident evangelist’s wife, who had studied in the Bible school opened by Miss Brimstin in Chengtu. She

**Lights in
Dark
Places.**

China

was a bright little woman, but very bashful. However, after a few days' stay with her, and the women continually coming, she began to shine forth, and volunteered to hold a weekly class for the women who would attend. One evening while there, as her husband, the evangelist, was away from home, the people gathered in, and we had a short meeting in which a short talk was given on 'Jesus, the Light of the World.' The women were very much interested. The next morning, a dozen or more gathered quite early in the chapel, and as they sat there for a few moments, they talked together of the wonderful Light they had heard of the night before. After a little visit (it is always a good plan to sit down and talk a little with a company of women rather than at once beginning a meeting) we sang and had a short talk on prayer, and the reality of Jesus being present with us. A dear old lady, aged eighty-three years, listened. She became so interested that she began to ask questions. These dear women gathered around her, and tears came to my eyes when I heard them relating to her the simple message they had heard the evening before. They were all so interested in her and the message. When opportunity permitted one explained to her that Jesus understood our difficulties, and He understood us when we asked Him for anything and would answer us, and forgive all our sins, because He bore

Junghsien

all our sins on the cross. They further explained to her the plan of salvation, telling her of the willingness of Jesus to forgive us our sins, and that He was the only true way to life everlasting. The dear old soul reached forth her two hands, taking mine in hers with such a longing look in her face; she looked right into my eyes and said: 'Will you please send a message to Jesus, and tell Him right now that I want to be saved, and know my sins are forgiven.' After giving a little further explanation, we had a glorious prayer-meeting. I believe that dear old soul got a vision of Jesus Christ. She was from a good family, and could read a little. A suitable book was given her, and the evangelist's wife said she would help her a little every day.

"A Message to Jesus."

"One might go on and tell many interesting items that come into our lives as we go forth sowing the seed. Time after time the answer that comes from these dear people is, 'Oh, we never heard it before.'"

Miss Steele writes, March 10th, 1914:

"At length I am settled in the comparatively sunny city of Junghsien. We left Chungking with very real regret, having been there just long enough to obtain a glimpse of the need. Many avenues of work seemed to be open to us, and the women appeared to be very approachable.

Laborers Too Few for Chungking.

"The two girls' day schools are well filled,

China

and some quite large girls are still attending. But the difference between girls trained in boarding-schools and those trained in day schools was very evident. Day schools have an important place, but naturally a girl in one of them cannot develop, spiritually, as fully or as rapidly as she can in a boarding-school, where she is constantly breathing a Christian atmosphere.

"One of the pleasant features of coming to Junghsien, was the meeting with some of the schoolgirls who were formerly pupils of the Kiating school. It was interesting to notice how these girls have developed. One little one, in particular, is wonderfully changed. She was rather naughty and difficult to manage. Now, having yielded herself to the Lord, she has become a very bright young Christian, whose daily life is a living witness to the transforming power of the Holy Spirit.

A Vegetarian Won.

"Perhaps the one woman here who interests me more than any other is Miss Ts'ao, a young girl of about twenty-two years of age, who was betrothed to an opium sot. In order that she might not be compelled to marry him, she took a vegetarian vow and attended one of their schools. The vegetarians form a religious sect, apparently remotely connected with Buddhism. Those who take their vows consider that they are thus secure in their hope of ultimate salvation.

Junghsien

“Miss Hall called in Miss Ts’ao’s home, and invited her to church and to the woman’s meetings, but she did not respond. She came to the house, however, to do a little needle-work, but would not stay lest she should be tempted to break her vow. A little later she was persuaded to come and spend a week in the home here. The novelty of the thing attracted her, and she remained to study Chinese characters with some of the women. Her conversion is better told in her own way, as she related it only this morning:

“‘From when I was a child twelve years of age I was always looking for the right way, and when I met the vegetarians they told me theirs was the only right way. When I came here I watched the missionaries very closely, as they were in their home life, and in their intercourse with those who came to them, and I found that always they were just and right in their dealings. Miss Hall talked a great deal of Jesus Christ, and I thought He was her father, and also the father of all the missionaries, and that He was a very good man, who sent His children here to do good deeds. Then I read in the Gospel of Matthew of the birth of Jesus, and I knew He was not the Father of the missionaries. In the Sunday-school lessons I had read of the creation of the world, and now I read the life of Jesus to find out who He was, and as I read I knew that He was the Son of God. Miss Hall

China

seemed to be so happy in talking of Jesus, and in her hope of one day seeing Him, that I wanted to have this joy in my life. I was convinced that this was the right way. After several rather wakeful nights I went and asked her how I could know my sins were forgiven, and she told me. Now everything is different. I love Jesus and I love to read my Bible, and I no longer worship the goddess of mercy as I did formerly. I, too, have joy in my heart, and I know that my sins are forgiven.'

"When Miss Ts'ao came to Miss Hall, they spent some time together, searching the Bible and talking over certain passages on the forgiveness of sins, and it was when John 5: 24 was quoted to her that the light came. She has broken with her vegetarian friends (not an easy task, as they did not let her go without a struggle), and is here studying the Bible. She is beloved by every one because of the sweetness and sincerity of her character. She has one of the sweetest faces I have seen.

Betrothal Set Aside.

"This winter a younger sister came with her. The sister has studied quite a little for a Chinese girl, and is helping to teach the women to read. We are all earnestly praying that she, too, may learn to 'know Him.' Mr. and Mrs. Ts'ao have been most unfortunate in the betrothing of their daughters. This younger sister was engaged to an

Junghsien

idiot, but neither she nor her parents knew it until she went to his home in her bridal chair. As the betrothing of the children is done altogether by the parents, such deception is frequently practised. When this girl found she had been deceived, she refused to become the young man's wife, and returned to her own home. Negotiations ensued, and the engagement was broken and the girl set free. Unfortunately, not every girl has the courage or the family standing to be able to so assert herself.

"Mrs. Chen, a dear, grandmotherly old lady, is brimming over with the joy of the Lord. She did not wish to have anything to do with the missionaries, but her sister-in-law, who was a Christian, gave her no peace until she consented to go to church just once. Then she went to call on Mrs. Smith, who gave her such a very urgent invitation to attend the services that she went again. She became so interested that she finally told the Lord that she would close her business on Sunday and go to church if he would make up the loss to her during the week. She tried it one Sunday, and on Monday she made twice as much money as she had previously taken in any one day. So Mrs. Chen decided that it was good to serve the Lord. That was five years ago, and Mrs. Chen with beaming face testifies to the continued faithfulness of the Master, and to the many blessings she has

**Sunday
Closing.**

China

received at His hands. She is now bringing another old lady for whom she has asked us to pray.

“In pitiful contrast to Mrs. Chen’s happy countenance comes to mind the sad face of another Christian woman who has fallen a victim of the terrible opium habit. She took the drug because of illness. It gave her relief then, but now it is killing her body, as well as having destroyed all her joy as a Christian. Would to God that China were completely rid of this terrible curse!”

CHAPTER XXII.

TZELIUTSING.

(Pronounced Zil-yu-jin. Population, 700,000.)

A REQUEST from the Council of the General Board that the Woman's Missionary Society take up work in three additional cities met a glad response. In November, 1910, land was purchased in Tzeliutsing, the greatest industrial centre of West China, the immense salt-well district, with a population of over one million people. "More than ten thousand tall derricks are to be found within a group of cities known as Tzeliutsing, and each of these derricks marks a salt well which has been bored to a depth of three thousand feet. This industry has been in progress for about three thousand years. The business men are enterprising and responsive to the new ideas of Western civilization. The city is really a group of densely populated cities, closely distributed over an area of about twenty-five miles long by four or five miles wide."

Miss Asson thus speaks of the wells:

"It was quite interesting to see first the drilling and afterward watch the one-hundred-foot bamboo pipe drawn to the surface

**Salt
Industry.**

China

by six water buffaloes, emptied into a tub, from which another bamboo tube ran underground to the building where the brine is boiled down by natural gas. Most of the population of Tzeliutsing are employed either at the wells or in carrying salt from Tzeliutsing to surrounding places. We were all impressed with the immensity of the city and the possibilities for work among the women and children. There is a fine church very nearly finished, and our W.M.S. property is nicely situated, so that when we do open the boarding-school the girls can go to church without walking far along the street.

"Many thanks are due Rev. R. O. and Mrs. Jolliffe and Rev. Geo. W. and Mrs. Sparling for the assistance which they so freely and untiringly gave in the initiation of the work."

Miss Edith P. Sparling writes:

"Not until April 3rd, 1911, was work begun on the mission compound, as the stone contractors at first asked exorbitant prices.

"Part of the compound had formerly been a graveyard. Before it became mission property the coffins were all removed. Some of the graves were six or seven feet high. In levelling this portion of the compound many tons of earth had to be removed. For years past on September evenings there might be seen on the graves on this hillside the lights

Lights for
Departed
Spirits.

Tzeliutsing

of many candles lighting the spirits of the departed through difficult places in their wanderings to and fro. Pray that this compound may now be a centre from which the living may be illuminated by the Gospel of Jesus Christ.

“The temporary dwelling was begun on May 25th, and completed on July 3rd. The superintending of workmen hardly seems to be real missionary work, and yet even in this work there are many opportunities to preach the Gospel; showing a spirit of patience with their shortcomings, giving a tract here and a copy of the Gospel there.

“On April 22nd a girls’ day school was opened with an attendance of twelve. Not one of these girls had studied before, and yet within six weeks the most of them had memorized a small catechism, the Lord’s Prayer, the Beatitudes, and several hymns; besides this they had studied a small book of the Chinese classics and the writing of Chinese characters. It was a privilege to visit in their homes, and thus have an opportunity to witness for Jesus. The women were very friendly; many of them were anxious to study too, and we had hoped in the fall to open classes for them.

“This day school, and one which the General Board opened some four years ago, are the only schools for girls in this great city. At least 250,000 are women and girls. They

**Two Day
Schools for
250,000
Women
and Girls.**

China

have been waiting for long centuries for the message of Jesus Christ to them. 'The fields are white unto harvest, but the laborers are few. Pray the Lord of the harvest that he may send forth laborers into his harvest.'"

The year 1913 finds Miss Hambley, on her return from furlough, stationed in Tzeliut-sing, and from her we receive an unusual view:

Holidays
Not
Wanted.

"The children are so keen to learn that school life is a delight to them as well as to the teacher. About half of them already can read ordinary Mandarin, and we read books together. The only difficulty we ever had was in trying to close school. One day I wanted to give them a half-holiday and they wouldn't take it. The day I came away to go to Council meeting in Chengtu I wanted them to take Saturday as a holiday so that the Chinese teacher could get caught up with his work, but they begged so hard to be allowed to come that I gave in. They cannot see why holidays are necessary; they are having so much better time at school.

Thirty
Boarding
Pupils
Under a
Banyan
Tree.

"Besides the actual teaching during these four months there has been building to look after. There must be something more permanent than a day school in the future as well as a more suitable place for it. So half the old building (said to be one hundred years old) was pulled down and the material

Tzeliutsing

used in putting up another school over at one side under a big tree. We have one good-sized school-room with two rooms upstairs, all finished and painted ready for use. Then the other half of the old building will be used to help finish this. It will be very comfortable and airy, under the big banyan tree, and when completed will accommodate perhaps thirty boarders. If there is not room inside they can live outside a good deal.

"By following out this plan the main part of our property is left free for the permanent building or boarding-school, while the temporary place can be used at once for boarding pupils and afterwards for a day school as long as the old timbers will last.

"The Tzeliutsing people have been looking forward to this boarding-school for some years, and bright, clever girls up towards twenty years of age have been kept by interested fathers and mothers that they might have the chance of it when it does come. We have a splendid site, though not large enough, and are ready to begin any time on a boarding-school large enough to measure up in some way to the vast population of Tzeliutsing with its wonderful opportunities."

The long-cherished hope was at length fulfilled, but not till after some trying disappointments.

China

“On our return after the holidays (1913) we were quite discouraged to find the embankment had been washed away, and great stones had gone pounding into the temporary school building, which was almost completed. There was so much damage done that it was near the end of November before any rooms were ready for boarders.

**Lives
Desired
Rather
Than Fees.**

“In a new place like Tzeliutsing one can open a boarding-school on any basis desired, and with an entrance fee however large there would be no doubt about getting pupils who pay a certain amount. But these pupils, we find, are so independent and cannot be relied upon to stay after the novelty wears off. What we want is not money, but lives. We want girls who will be with us seven or ten years, capable of teaching our schools and willing to work for the Mission. The only way to do this is to take the bright, intelligent girls from the middle classes on agreement for a term of years with a moderate fee. We have put the fee at one thousand cash a month, as we find it all this class can afford for a girl's education. Others may come in on a two-year term by payment of a larger sum. It was this policy, carried out by Miss Brackbill years ago, that has given us those splendid girls who have grown up in our Chengtu School.

“A word, perhaps, should be added about the building of the new boarding-school, but

Tzeliutsing

that will be more interesting next year. Building in China is hard to report, for our methods are so different and labor so slow, the people in the homeland must get impatient with it all. Since the first brick was laid in March, ninety days' work has been put in with seventy-five or one hundred men a day, and they have put up the brickwork for the central part of the building with joist and roof complete, but the wages paid wouldn't hire two men in Canada for more than three-quarters of that time.

"These large gangs of human beings working on our place day by day have not been left entirely outside our mission endeavor. The evangelist has very kindly come over on Saturdays and given the workmen a half-hour's gospel talk, to which they listen very attentively. Our desire is that they, too, may know for what they are putting up this big school, and something of the Divine Love which prompts a foreign people to build schools and send teachers to help their own daughters."

The following attractive picture is shown in 1915:

"If, instead of writing a report, I could carry you all to Tzeliutsing and place you on the hill opposite the Woman's Missionary Society's premises to see with your own eyes, you would decide that surely something has

**New
Building
for School
Completed
1915.**

China

been accomplished during this year. The new building looms up in its stateliness, filling up the whole place, looking far larger than if it were placed in open, level ground. Last year at this time the roof was on just one section of it, a little over three months of work having been done. In the fall we were very late starting on account of the intense heat in September, the actual school work being all we could manage. Then came the order of the Executive of the Council to go to the annual educational meeting in Chungking, so it was the 5th of November before work was at last resumed. Now the building is practically done except the finishing-off of the kitchen wing and the hanging of some doors and windows. Counting all the time spent on the building, there has been less than eleven months of actual work. Three or four months more of as strenuous work would entirely complete it. We have been so thankful to have the use of the bedrooms in one-half of the building during the heat of June, not only for our own sakes but for the schoolgirls. Thirty-three people had been sleeping in the little, low upstairs of the old school, and the rooms in the brick building have been much appreciated.

"We are very thankful to have at last secured the new property that Mr. Jolliffe has worked so hard to get. It had been such a task inducing them to sell at a proper figure

Tzeliutsing

that it was a night of rejoicing when the deed was duly signed. This will give our school-girls a good playground.

"The greatest cause for gratitude at the close of this year is not in the completion of the building and our being able to use it, but in the fact that we have twenty-nine lovely girls as a real beginning of a boarding-school. All are in on seven-year agreements except some little ones for ten years, and four older ones, grown women really, who will study from two to four years and then take positions in our schools in the district. Already they are farther ahead than the best women teachers we can secure for these out-station schools. In a few years we hope to be able to supply more and more teachers for these schools from our boarding-school.

"So let us hope that all my work this year has not been in brick and mortar, but that real building has been done in the lives of these girls, as each individual becomes a real part of the boarding-school with its bright future of usefulness."

A most delightful change occurred after removal to the new building, when "our teacher, Miss Wei, found herself in a properly-equipped school. I asked her one day what she did when she wanted anything memorized; how she did it without yelling it out as all Chinese do? She said she did not need

Out-loud
Studying
Discarded.

China

to, and had not done it for years. I asked when she changed, and the answer was a great surprise. She said it was when I took them into the new school in Chengtu years ago. I remember being so discouraged then, wondering if I would ever get away from the old style, and now, nine years after, one of those girls can more easily change a whole school of new pupils than any efforts of mine could. It has been so fortunate for me in these busy times to have our own Chengtu girls to rely upon. No teacher that we could secure can begin to do what they can in getting new pupils to understand our standpoint and our standard of conducting a school." Thus Miss Hambley writes, adding the encouraging item that one-third of the girls are from the out-stations, before whom the ideal is kept that they must come in and prepare to be teachers, so as to go back and teach in their own home towns.

While schools may be more prominent through the buildings and the stirring life making them daily vocal, another form of effort, unobtrusive but far-reaching and eminently effective, is being carried on in all the stations. It is specially designated as the "Evangelistic." Tzeliutsing has had very encouraging development on this line. Miss Ellwood writes:

"So rapidly has our evangelistic work developed, we can hardly realize that it is



BOARDING SCHOOL

Tzeliutsing, China



HOME AND SCHOOL

Luchow, China

Tzeliutsing

less than three years since our Woman's Missionary Society first appointed an evangelistic worker to the Tzeliutsing District, and when we do stop and think of it our hearts echo the Macedonian cry, 'Come over and help us.'

"Miss Marshall had charge of the evangelistic work until the first of March, after which I took charge of it. Upon visiting it one is surprised at the magnitude of the work one woman has built up in less than two years. She has opened up woman's work in nine out-stations. Six girls' day schools have been opened or have been given over to our charge by the General Society, while in four other stations where there are union boys' and girls' schools we have the privilege of teaching. She has travelled each year over six thousand *li* by sedan, and her plan has been to visit three stations each week, thus covering her whole field every three weeks. Besides holding services for the women in each station, she has taught in the different day schools, in which there are over two hundred girls.

**Work
in Out-
stations.**

"These towns and cities in our district are rapidly growing in importance and we hope will become centres of strong Christian influence in the surrounding district. To the north-east and north-west of the city of Tzeliutsing we have women's work in the chapels in the following places:

China

“At Chao Teo Pu (the Big Bridge Town) we have a day school of about forty girls, besides a good women’s work. The city is rather noted for its lawlessness and opium dens, but the people are very receptive to the Gospel message and our rooms are crowded to the doors with women and children. We have a good work among the best class of women at Long Tan Chang (the city of the Dragon Rapids), and our girls’ school there is very promising. Lien Wha Chang (the Lotus Flower Town), in a beautiful dell away up among the hills, has such a beautiful situation that one of our missionaries calls it ‘The Home of the Fairies,’ and the people are as fine as the situation. There is a union boys’ and girls’ school here and a splendid class of women studying the Gospels. We receive such a strong welcome from these hardy mountain people, and they are so eager to learn more of the Gospel.”

Miss Marshall says:

“One of the most encouraging features of this work is the readiness of the women to pass on what they have learned to someone else.

**Eagerness
to Learn
and to Win
Others.**

“One day Mrs. Wei brought a little girl to us, saying that she could not attend school because she had to mind her little brother, but Mrs. Wei had been teaching her every day, and asked me to examine her in the little

Tzeliutsing

book that we used as a primer, 'First Steps to the Gospel.' Her recitation was perfect.

"In another station we met a young girl of seventeen, Miss Salt, whose home adjoins the chapel. The first day she learned almost all the characters in the little book referred to above, and also in the hymn, 'Jesus Loves Me.' She turned to the truth as a flower to the light.

"We eagerly looked forward to seeing her again, but learned during the next visit that her father was much displeased with her for attending the meetings, and had forbidden her to do so again, so at every meeting she opens a little crack in the curtain and listens to every word. She is now reading in the Gospel of Mark. The last time a boy of eleven was with her. We asked her if he was her brother. 'Oh, no,' she said, 'he comes every day to study, and knows nearly all the characters that I do.' On learning what hymns were to be sung next day at the service, she taught him one of them, which she had already learned, holding a little Chinese lamp in one hand and a primer in the other to perform this task. We hope to get her into the boarding-school in the fall.

"Another encouraging feature in our district is the willingness of the people to buy books. Over nine hundred and fifty small books have been sold. Often, as the chair-

China

bearers stop to rest at some little village, the people gather around and want to buy books.

"Thus the work goes on. It is in the pioneer stage, and we are sowing the seed. What will the harvest be?"

A Children's Church.

A delightful feature of 1916 is the inauguration of "a children's church, with attendance of about one hundred and ninety little girls, in the old hospital buildings. Rev. R. O. Jolliffe is planning to build a children's church to accommodate about six or seven hundred boys and girls."

It is good to hear of our Bible-women and senior boarding-school girls helping in the teaching of these children, also of evangelistic services and decisions for Christ.

CHAPTER XXIII.

LUCHOW.

(Pronounced Loo-jo. Population, 200,000.)

“**T**HE city of Luchow fronts on the Great Yang-tse, facing east. It is only four years since our Canadian Methodism opened work here, but just outside the South Gate the China Inland Mission have their headquarters, and have been doing a fine city and country work for over twenty years. This city, like Chungking, is especially densely populated, having very narrow streets. A baby mountain, covered with ancient graves and with a pretty temple on its summit, stretches to the West.

“Our street (‘Three-cornered street’) follows from the West Gate, quite close along the north wall of the city. Just below this the Lu River flows and empties into the Yang-tse, so the city is hemmed in on three sides by mountains and rivers.”

Property had been secured through the kind help of Rev. C. J. P. Jolliffe near that of the General Board in 1911, and we find the usual experience of pulling down old houses and replacing them with home and school, turning the wilderness into a “garden of the Lord.”

Transformation.

China

Miss Charlotte A. Brooks, who has been in charge at this station since its opening, thus writes:

"The largest, highest room of this house is being arranged for a Woman's School, floored and enlarged, and now desks are being made, partly from some of the old lumber. The other two large rooms, with a tiny kitchen and pantry, and one single upstairs room, will form a home for me until the new house is built. I can look after the school and the workmen with greater ease, being so close to both.

Rain
Cleansing.

"One drew a sigh of relief when the last of the houses disappeared. The wind and sunshine and rain have since been cleansing those dirty, disease-infected places. .

"Notwithstanding its age, you should see how pretty my little cottage looks, and at only a small expense, but of course it cannot stand much longer. I have put an inexpensive bamboo fence around a little garden plot in front, which will be an oasis in the desert of brick and stone, lumber and tile which are strewn over all the rest of the place, and will be so for a year to come, hurry as we may.

"I have eight carpenters at work making some desks for the Woman's School (Mrs. Jolliffe and I made a pattern between us).

Nine brick masons working on a wall, and about thirty-five stone masons digging for the

Luchow

foundation and cutting and placing stone in it.

"The customary Chinese wage is a mere pittance, and here it is less even than in Chengtu. Although they begin work at day-break, about 5.30 these June days, and keep it up until dark, which is about seven, they really do very little, and the cost of one's building amounts to a considerable sum just the same. They breakfast at 7 a.m., have two ten-minute recesses for smoking, and after an hour's dinner-time two more ten-minute afternoon smokes; supper at seven, after closing work. They have a brick mud stove fixed up in one of the old rooms along the street, where they take their meals, and many of them sleep there as well, on a board, in any old loft, or on some shavings.

"Each set of workmen has its own head man, who takes the orders and passes them on to the men; this 'boss' coming every Saturday night for the wages of all under him. We deal with only one man. Generally these head men are very bright, interesting fellows.

"It rains, rains, rains. I think there have been scarcely more than ten clear days in the two months and a half I have been here. Apparently these districts along 'the Great River' get a good deal of rain. Chungking is in the same mood just now, while Chengtu has been having beautiful weather.

China

Rain
Destroying.

"Yesterday the first stones were laid in the trench for the foundation of the front of the house, and to-day's rain since before day-break, even with quite constant dipping out, is nearly floating them out of their places. The carpenters and some of the stone masons can work, under cover, but the rest work a little—digging and carrying earth, largely protected by their wide-rimmed bamboo 'merry widow' hats—until it pours a little too heavily, when even they have to make a dash for shelter. I have been wanting to get the foundation finished by the first of August so I could go away for a month, but the prospect just now is not very cheerful. When hot weather *does* come to Luchow it is said to be *very* hot, but I *must* get the foundation done before I go away so as to be able to go on with the brickwork in September.

"While building is under way one cannot do much else, and this seems like waste time compared to one's *real* work—telling the Gospel story. And Luchow needs it so badly. The China Inland Mission have been here for about twenty years, a few of them, and have quite a nice area 'under cultivation,' but there are wide, wide spaces where no one knows anything about the Gospel.

"I am helping Mrs. Jolliffe with three women's classes a week, but that is so little, against the great heathen masses around us.

"Until I have an associate I am living

Luchow

with Mr. and Mrs. Jolliffe, who have so kindly opened their home to me and who do everything in their power to make it pleasant. I am most happy and have great visions for the future Luchow when the Kingdom will have come to her.

"Besides the day school, which had been handed over to us by the General Society, another branch of work has opened, by means of which we are getting in touch with some of the wealthier, more cultured classes. Some of the progressive women of Luchow have banded themselves together into a 'Society for the Education of Girls and Women,' which also urges, aside from that reform which its title indicates, such measures as anti-footbinding and hygiene. A normal class for women has been begun, as well as the less advanced course. When a request came to us for help in their efforts to bring enlightenment to their countrywomen, we considered it an opportunity to get into closer relations with this class, which seems, at times, rather difficult to reach. Especially did it seem advisable, as there is no boarding-school yet to demand constant attention. The work there has been a decided pleasure. I have met with the greatest courtesy and respect, and have enjoyed very much the coming into close personal touch with the ladies and girls of this interesting and intelligent class of our city.

**Chinese
Society
for
Education.**

China

A Year's Inter- ruption.

"By the last week in August, 1911, the schoolroom, house foundation and west compound wall were all finished and ready for a vigorous, telling work in the autumn. So, tired but happy, I closed it all and came down to the Chungking hills for a two-weeks' rest with friends. During this time the trouble broke out."

How pathetic is her comment written from Shanghai:

"That is all—just a little beginning made, just a little seed sown, but the Father, who knoweth all things, and in His own mysterious ways 'His wonders will perform,' is, we know, watching over His own, and we have but to patiently bide His time."

Not till the fall of 1912 was return feasible.

Welcomed Back 1912.

"It was good to see the old surroundings. The warm welcome from our Chinese people, and the two mission families already arrived, gave me the glad feeling of being home again.

"I found my rooms not so badly disturbed by the robbers as I had feared, the dishes being the greatest loss.

"Our W.M.S. property, the scene of many busy workmen a year ago, was well grown up with weeds, the house foundation being scarcely distinguishable. Alas for our plans! I had thought to urge the building on

Luchow

rapidly, so as to be ready to open work at the earliest possible time, and a year had gone by, leaving not only the building deserted, but so many changes in other things. Clearly our ways are not God's ways, and the change in the minds and attitude of the people at large can hardly be estimated, so thorough has been the revolution.

"Arrangements for the building of the street wall had to be made at once, as we were never safe from thieves as it was. A new head stone-mason was commissioned to buy a quarry and get stone out for both the wall-base and the final layer of stone on the house foundation. In a month from the time of my arrival I had a good-sized gang of men at work, and by the first of February the wall and gateway were almost finished, and the house foundation ready to begin the brickwork. My head carpenter was clever in his way, the head brick mason one of the best in the city, and things might have gone on fairly satisfactorily, but the former died suddenly in April, and the latter, in spite of all I can do, is going rapidly with tuberculosis. Both cases are sad ones to us. The work, however, is going on as rapidly as can be expected, and we hope, by continuing the workmen all summer, the house may be completed by September. It is a long, tedious process, and with untrained workmen, especially now on the inside woodwork, con-

**Walls
Necessary.**

China

stant supervision is needed, and one does not dare leave it to do very much other work.

"At first, beside the usual Sunday work, I tried to do some week-day evangelistic work, keeping up the Tuesday church class with the women, and at least two classes a week in members' homes, where the average attendance was about ten. It was hard to give these week classes up, but it could not be helped, the building held me too closely.

"In January I engaged a nice old teacher, and about ten women have been in attendance, as they could, and among them a Bible-woman in training.

"They are studying Gospel books and the Bible, but even to this little school I could give only a limited amount of attention.

"Miss Thompson joined me in January, and we immediately began housekeeping in our own wee cottage, with its tiny garden, where we have lived so cosily and happily, even with the sound of workmen's tools within a stone's throw of us, from early morning until night. So our life has been a busy and a noisy one, and there is the constant anxiety lest, in our ignorance of building, there should be bad mistakes made, but we hope the house will stand, and will be for the glory of God for many years to come. But there has been the daily hurt, that there was such need of work everywhere around us, and we were having so little time to give to it.

Luchow

But our Father knows; ever He has been with us, accepting our daily consecration of time and affairs, so wonderfully giving guidance and wisdom in things that would otherwise be impossible."

Of 1913 Miss Brooks says:

"Last year I continued the building of the house right through July and August, the urgency of its completion, and also the unsettled state of the country, making it unwise to stop, or go away an eight days' journey to attend Council; so I kept the men steadily at work even while the fighting in connection with the rebellion was going on. We had a few exciting days and nights when bullets were falling all around us, and two of Miss Thompson's pupils were wounded by bursting shells, but the Luchow troops finally won out, and then the enemy retreated.

"The house was finished and we moved in about Christmas, but during the painting I succumbed to paint poisoning, and Miss Thompson had to largely give up her school work and superintend the painters, of whom we have very poor samples in our city Lu.

"Now, instead of a small village of huts, we have a comfortable and substantial home surrounded by green lawns; and although our former Chinese cottage is very inadequate for school purposes, yet during the year between 130 and 150 children and a good

China

many women have learned the important principles of the Gospel and are learning to sing hymns of praise to Him before whom we all bow and love to name Father and Saviour."

We cannot better tell the exciting experiences of 1915-16 than in Miss Brooks' own words:

Troops
Fighting.

Terrified
Refugees.

Wounded
Cared for.

"Between Christmas and Chinese New Year, Yuan Shi Kai, having announced the monarchy, forestalled possible trouble by having some thousand troops in our city, nominally to put down robber bands. When the fighting actually began, during the first week of February, and the Szechuan 2nd division went over to the side of the rebel Yuannanese, the women and children of our city became terrified of the soldiers, and also of possible firing and looting of their homes, so all our mission compounds became refugee homes for as many as they could accommodate. There was only about a week's fighting across the north-east corner of the city, when the Yuannanese were driven some distance away, but the fighting went on for weeks, and wounded Northern soldiers were brought in daily for treatment. The medical people were overworked, and throughout the city people were excited, and there was no peace anywhere. The Northern troops, as well as roving robber bands, went through the coun-

Luchow

try districts, robbing and otherwise ill-treating the people. The country home of one of our teachers was robbed of much of their stuff, and the women folk scattered in all directions. The members of this one brother's family were finally collected, and are at present living in a vacant room over our gatehouse, and two of the daughters have entered our boarding-school. A younger brother has since been robbed of everything, the old grandmother has died of grief, and they are asking that a daughter of that family come into the school. A young married son of one of Mr. Jolliffe's school teachers was shot dead while trying to defend his home. There has been a good deal of that sort of thing in the country districts, and even in our city, where a semblance of order was kept.

"This term we have twenty boarding pupils, who have come in with written agreements to pay a third of their board expenses, and finally to give two years' service as pupil teachers. Two others are paying all their expenses, and others are temporarily resident, but twelve have their food brought from home to them each day. Among these thirty-four, seven are daughters of teachers, and several belong to well-to-do families, owning property or silk shops, and one family is that of a wealthy native doctor.

"The day school has enrolled 165 pupils, but only an average attendance of about 125.

China

Miss Jack is taking charge of the singing, which is a very great help.

"This war cloud has had its silver lining, in that it has brought us into contact with more representative people of the city. The women folk of one wealthy family have been refugees with us since February, along with the wife and family of an ex-official. They gave us a contribution of twenty dollars (gold).

"Because of the disturbed conditions, so much coming and going of people, the daily anxiety *re* news of the local fighting, the people at times terrified lest the city be entered by the enemy, our work necessarily has not been what it should have been. Our compound, crowded with refugee families and school children, is a small village in itself.

"We are facing the prospect of spending all the hot summer here with them, but our blessings are innumerable. God has kept and is keeping. While we might repeat Paul's words that the 'whole creation groaneth and travaileth together' at the present time, yet our faith is strong that through it all, perhaps even because of it all, His Kingdom is coming."

CHAPTER XXIV.

PENGHSIEN.

(Pronounced Pen-shan.)

ABOUT a day's journey north of the capital we reach Penghsien, a city of over 50,000, in a district estimated to have the densest rural population in the world (800,000), about 1,700 to the square mile. From its elevation it is considered the health resort of the Mission.

It was a joy to the Council of 1911 that there were sufficient workers to make possible an opening in Penghsien, as well as Tzeliut-sing and Luchow.

Although evangelistic work was the first anticipated, yet the opportunity of a day school for girls was shown to be more feasible. A vacant room on the premises of the General Board was kindly placed at our disposal, and school opened with an attendance of eight, which rapidly grew to thirty, the limit of the room's capacity. The majority of these girls proved bright and capable. This continued three months; then vacation, followed by the revolution and dispersion.

After the return in 1913 Miss Virgo writes:

"Two years' sunshine and rain had not improved the appearance of our home, but

China

with carpenters and painters at work for a month, the house is now in readiness for occupation in the fall. A number of school-girls and women have called expressing their desire to study when school opens, and we look forward with joyful anticipation towards helping to spread the Gospel of good tidings in this corner of the great vineyard."

And later:

"In December, thirteen obtained certificates for the first three years Junior Primary Chinese language, and six for arithmetic for the same period.

"Miss Harrison's help in teaching the women and girls singing has been much appreciated. The girls have made good progress, until now they help materially with the congregational singing.

"Our property is small, too small for the needs, and we are constantly praying that the way may be opened for the securing of more, that our work may not be hampered. We feel that only a feeble beginning has been made in this corner of the vineyard, but pray that the great Lord of the harvest may water the seed sown, that it may bring forth fruit, some even an hundredfold."

The following letter from Miss Virgo, April, 1916, gives a little idea of some of the difficulties in purchasing land. These are

Penghsien

accentuated when lots are small, irregular in shape, and owned by several parties.

“We have at last obtained possession of the new piece of land purchased almost two years ago. The property was owned by a society. This society sold to a Mr. Liao for *taels* 1,500, and Mr. Liao sold to our ‘middle-man’ for *taels* 2,700. That one man should make such a ‘squeeze’ as that on one deal was not to be considered, and a lawsuit ensued. The Chinese demanded that at least a portion of the ‘squeeze’ be given over for public use. Whether this lawsuit is settled yet or not I do not know. The case went from Penghsien to Chengtu, and from Chengtu to Peking. H.B.M. Consul finally appealed to the Foreign Office in Peking, and as a result the Foreign Office instructed the magistrate here to order the tenants to vacate at once. And then came more delays. The magistrate asked first for ten days, then fifteen, then twenty, but at the expiration no move had been made. I wrote the official that we would proceed on a certain date to take off the tiles from the roof. Even then he asked for more time, but we refused, and on April 4th we had fifty masons on hand to pull down old buildings. That morning some of the tenants had heard of our decision and accordingly moved out, others the next day, and soon all had vacated. The old shops and houses were sold or torn down for fire-

Difficulties
in Buy-
ing Land.

China

Help from
First
Chengtu
Pupil.

wood, and now our property is cleared off and foundation for a wall already laid.

“With this added work, also weighing of lime, stone, etc., for walls, I feel highly privileged because I have had the help of Mrs. Loh, who was our first pupil in the Girls’ School, Chengtu, now the wife of an evangelist. She came up here last fall on account of ill-health, and the change and rest have done so much for her that she is now able to help in the school. She is very happy because she can teach again, and, as she says, help in the Lord’s work. She is a beautiful Christian character, and I know her influence will be most helpful upon the lives of the girls whom she teaches day by day.”

CHAPTER XXV.

CHUNGKING.

IN south-eastern Szechwan, at the junction of the Yang-tse and Kialing Rivers, we find the city of Chungking, the great commercial metropolis of West China, and one of the most important cities in the country. Having a population of over 700,000, it is one of the most densely crowded cities in the world, but fortunately it is largely situated on a high, rocky hill. Over two hundred foreigners live in Chungking, engaged in consular and civil service and some lines of business.

**Oppor-
tunity in
Chungking.**

All our missionaries pass this way, but instead of proceeding further by water, in many cases they prefer taking the ten days' overland journey to Chengtu by chair.

The opportunities for Christian work in such a centre are manifest, and it has been exceedingly disappointing that hitherto our Society has been unable to seize them.

In 1912-13 a disastrous fire levelled numbers of houses in a central block, and the missionaries were not slow to secure for the W.M.S. a very desirable lot. There were high hopes of building and establishing a much-needed boarding-school. Two of our missionaries were assigned to open work, but

China

after a very short time the demands of other stations obliged them to withdraw, and with reluctance they had to relinquish what seemed so promising.

Not for lack of money, not for lack of land, not for lack of will, not for lack of need, but for lack of *consecrated young lives*, earnest Christian girls, educated and experienced, willing to go to China to make known to its young womanhood Christ, the power of God to save and purify and make them a blessing to their own kindred. Do we not hear the call, "The Master is come and calleth for thee" ?

THE HEART OF THE PROBLEM

The Home Base

Distinguished Service
Order

CREDO

Not what, but WHOM, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;—

Not what, but WHOM!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but WHOM!
WHO walks beside me in the gloom?
WHO shares the burden wearisome?
WHO all the dim way doth illume?
And bids me look beyond the tomb
The larger life to live?—

Not what I do believe,
BUT WHOM!

Not what,
But WHOM!

JOHN OXENHAM.

CHAPTER XXVI.

THE HOME BASE.

“**T**HIS Canada of Ours”—a Land of Promise. This chapter is not easy to write. One is so near to it, so much a part of it, the perspective is somewhat blurred. Yet one sees at a glance a country of vast extent with unknown and undeveloped resources; a sparse but strong, virile, liberty-loving population; a young nation destined to play a large part in the Federation of the British Empire.

It has an area of 3,729,665 square miles— **Area.** one-third of the British Empire; proportion of population about two to the square mile; England and Wales, 558. The official census, 1915, gives the population as 8,075,000. Total foreign population, 752,732. Of this 62.2 per cent. live in the Western Provinces; 40 per cent. of aliens have come from the United States.

Since 1867, the date of Confederation of the Provinces, Canada has greatly increased in power; has become first in status of British possessions; has attained self-government, and is now sharing in the defence of the Empire.

The Heart of the Problem

Education. The Government and Church authorities have ever been alive to the value of education. Universities and colleges of every description afford large opportunity to every class of student, and nearly a million and a half of children attend the public schools. Ontario leads in the number of those who can read and write; percentage, 93.17.

Resources. The natural resources of the country are beyond computation—mineral riches untold, including gold and silver. British Columbia has the largest coal areas in North America, and it is said that directly under the city of Edmonton there are coal beds containing many thousand million tons; wealth in water-powers and in waterways; in raw material for manufacturing, and, in addition, Canada is one of the world's great "bread-baskets," containing not only the finest of wheat, but all else necessary for the sustenance of a great people.

**Days to
Come.**

We are thrilled by the vision of days to come when tens, yea, hundreds of millions, shall tread the lands we now call our own, reap the wheat of our vast prairies, delve in our mines and sail our great waters; but we are sobered by the thought that much of the glory of that future time depends upon the character of the foundation we are now building, upon which they must erect their superstructure.

The Home Base

We have a noble ancestry, British and French; we have entered upon the goodly heritage of free speech, free schools, free press and liberty of worship. May we hold all we have and add our share to what has been won at a great price.

We glory in the fact that at this moment—December, 1916—Canada is represented in the armies of Britain and at the front by 400,000—soon to be 500,000—of the best and bravest men of our land, who are counting not their lives dear unto them, who are fighting for these very things, fighting against oppression, against the age-long idea that might is right. They are contending for the liberty of small nations to live their own lives. God grant that soon all peoples may learn and practise the watchword of the Christ, given by St. Paul, “By love serve one another.”

Brave
Men.

In this law of service Methodism has taken a worthy share. Born in 1739, its first Conference was held June 25th, 1744, when only John and Charles Wesley, with four friends of the English clergy and four lay preachers, were present. A small plant, but its leaves have been for the healing of the nations; its ministry has circled the globe and its members and adherents now number approximately 33,000,000. Its ideals were high—“To spread scriptural holiness throughout the land”—yet its terms of church member-

1739.

The Heart of the Problem

ship were and are very simple—"a desire to flee from the wrath to come." On this broad basis of dominant desire millions have entered into church fellowship, become children of God and heirs of the Kingdom.

1766.

Methodism came to America in 1766. All women of our communion should know the story of how Barbara Heck, alarmed and aroused by the life her acquaintances and friends were living in the new land, where old restraints were removed and new temptations assailed, after vigorously warning and remonstrating with them, prevailed upon her cousin, Philip Embury, who had been licensed in the Old Country, to preach, which he did in his own house and afterwards formed two classes, one for men, the other for women.

But before this, in 1765, Newfoundland, the oldest colony, had received the Gospel as preached by the Wesleys, and from there it made its way westward and northward. There is a pleasant story told of some Methodist soldiers in the army of General Wolfe at Quebec holding services in their camps and barracks as early as 1763, thus antedating by about three years the organization in New York.

1763.

1763-1916.—"What hath God wrought?" We contrast with grateful amazement these small beginnings with the present standing of the Church. In the United States members and adherents number over 23,000,000, com-

The Home Base

municants 7,000,000; in Canada, 1,079,892; of these 378,802 are communicants.

A few facts: The Church in Canada has one General Conference, held every four years, and twelve Annual Conferences; 5,319 preaching appointments; 2,860 ministers and probationers; 3,818 Sunday schools, with 415,337 scholars, 42,590 officers and teachers. Total contributions from Sunday schools, \$429,094; of this amount \$62,414 for missionary purposes; Young People's Societies, including Junior Leagues, 2,327; members, 93,530. Status.

From the first Methodism has been a strong, aggressive force for righteousness, possibly the more so because in its early days, both in England and here, it had to contend vigorously—one might almost use a stronger word—for those rights now so freely granted to all denominations without question. Born in a university, its standards have not been lowered; it yields to none in the status of its ministers or of the fifteen colleges under its care, with over five thousand students. Of these colleges eleven are co-educational. In reference to the depletion of numbers during the war, the Secretary of Education, Rev. Dr. J. W. Graham, writes: "We are justly proud of these gallant boys who have gone forth from our halls to fight the battles of Empire, and though many of them fill unknown graves across the sea, 'Their high Students
5,000.

The Heart of the Problem

souls burn on to light the feet of men to deeds that make the dying sweet.'” In passing we would like to pay tribute to those “glorious days of old,” to the men who by their devotion and sacrifice made possible the founding of these colleges. The ministers’ wives of that time should have a share in their glory, for while the husbands, under the spell of a glowing Conference appeal, promised certain sums, the wives by their closer economy, sometimes by privation, implemented the promise. Value of college property over seven millions. Educational Fund, 1916, \$64,000.

Home Base.

Such is our Home Base in Church and State. What is the business of the Home Base? The business of the Home Base is to gather together, to so weld into one its Christian forces, that they shall take on the semblance of personality, sensitive and responsive to need anywhere and everywhere. This our Church seeks to do through its various departments, Social Service and Evangelism, Deaconess Order and its missionary efforts centred in the General Board of Missions, which we of the W.M.S. seek to supplement.

GENERAL MISSIONARY SOCIETY.

General Missionary Society organized 1824. Income, \$140. Income, 1916, \$651,450. Of this \$117,562 has been contributed

The Home Base

by Sunday schools, Young People's Societies and juvenile offerings.

Home Department.—Missionaries among English-speaking people in Canada, Newfoundland and Bermuda, 716.

Foreign Department.—China: Missionaries, 79; of these ten are ladies, seven nurses and three teachers in the School for Missionaries' Children. The Woman's Missionary Society has the pleasure of paying the salaries of four of these nurses. Japan: Missionaries, 20; including two ladies in Methodist Academy (School for Missionaries' Children).

The Foreign Department has undertaken to evangelize *fourteen millions of people*. Impossible! "We have a God who delights in impossibilities."

The difficulties for the Societies in the home fields are greatly multiplied by the enormous foreign population that has come to us since 1906. These legions who need the Christ constitute our greatest opportunity, and yet hold a menace; they send forth a challenge to the Church, and now is the time to meet it, not after the war, when we may be overwhelmed, if not submerged, by the semi-civilized hordes from the Balkan States. Not one in one hundred and fifty comes from the sources of supply twenty-five years ago. Our problems and perplexities are enhanced from the fact that these new-comers, who are

Foreign
Population.

The Heart of the Problem

home-seekers, have elected and been permitted to settle in certain districts in the cities and in colonies in the country sometimes of great extent, where one may travel all day without passing a Canadian home. And so an Italy, an Austria or a Russia grows up within our borders, self-contained and almost self-sufficient. The men, through work and trade outside the colony, learn in a way to speak our language, but at home they use their own, so the women and family life are untouched by the new world: religion, manners and customs remain unchanged. In the providence of God these people are here, and the question is how shall they be reached—for reached they must be—by our larger hope, our higher life, or we ourselves shall lose the gleam.

The public school, the greatest unifying force in the world, boarding-schools, kindergartens and settlement work—all kinds of social service—must be multiplied a thousand-fold. In the foregoing chapters it has been seen that we have only made a beginning, just touched a thread here and there of the fringe of this alien population.

Present
Day
Duty.

Thirty-five years ago the call came to the women of the Church to “lend a hand” on the other side of the world. To-day more loudly and more insistently we hear it, to neighbor with foreign people—all races of men—at our own door. It may be we find it

The Home Base

easier, through our missionaries, through prayer, through gifts, to neighbor with those thousands of miles away than we do to visit the foreign woman at the other end of the city. "Love the stranger" is the command. Love will find a way to serve.

WOMAN'S MISSIONARY SOCIETY.

To the broad-minded, far-seeing statesmanship which in 1881 gave to the organization the strong foundation of sole responsibility for work under its care and large liberty of action regarding it must be credited, in great measure, whatever success it has attained. But its greatest influence and power have come from the persistent holding, all over the Dominion, by Auxiliaries, Circles and Bands, of the monthly meeting with its trinity of prayer, inspiration and education. Prayer has brought a oneness with Jesus in His compassion: the conviction that if we were responsive He would work through us has given wings to faith; and knowledge of achievement gained through study has given enthusiasm and power to surmount obstacles almost insuperable. Monthly Meeting.

Status, 1882: Missionaries, 2; Auxiliaries, 1882. 20; members, 900; income, \$2,916.

Status, 1906: Missionaries, Japan 21, China 11, Canada 21; Auxiliaries, 946; members, 26,741; income, \$70,570.89; Circles and Bands, 545; members, 16,100;

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income, \$14,623.69; Leagues, \$427.42; Branches, 10; income from all sources, including Rest Fund, \$93,346.34.

1916.

Status, 1916: Missionaries, Japan 29, China 27, Canada 64; Auxiliaries, 1,246; members, 44,135; income, \$126,818.70; Circles, 405; members, 10,616; income, \$24,628.64; Bands, 616; members, 20,443; income, \$17,264.29; associate members, 1,859; Little Light Bearers, 5,210; Leagues, \$204.81; Branches, 12; income, \$168,916.44; bequests, \$4,459.66; other sources, \$26,778. Total income, including Rest Fund, \$206,548.78. Amount received during decade, \$1,540,345.74. Property owned by the Society (approximate): In Japan, \$123,390; China, \$88,227; Canada, \$137,232; total, \$348,849. See Appendix A. for Branch reports.

All moneys are in hand before appropriation; thus all bank interest is saved.

**Member-
ship.**

Considering that approximately there are 200,000 women communicants in our Church, to say nothing of adherents, our membership, while a matter for gratitude, is not a cause for pride. Our ideal, "An Auxiliary on every circuit and every woman a member of the Society," is still far in the distance. But these are no days to be daunted by a mountain climb. Let us seize our alpenstocks of faith and effort and we shall soon reach the top.

The Home Base

The Rest Fund, so vital to the welfare of our missionaries when the time comes for retirement, grows more and more important as the number of annuitants increases. 1906 status: Permanent Fund, \$12,366.04. 1916: Permanent Fund, \$46,938.78; Annuity Fund, \$5,500.65. Total Rest Fund, \$52,439.43. Aim for 1926, \$150,000.

In 1908 the following resolution was forwarded to the General Board of Missions:

“ In view of the W.M.S. being authorized by the General Conference for the evangelization of heathen women and children, and, in consequence of the pressure being brought to bear upon the young people of the Church by the Forward Movement, the General Society was memorialized to make full provision for co-operation in the presentation of the aim and scope of the two Mission Boards; and it was further agreed that information concerning our special work should be adequately represented on Sunday-school missionary programmes, not on a separate day, but as a part of the missionary effort of the Church, and that a certain percentage of the contributions from Sunday schools for missions be annually passed over by the Mission Board to the W.M.S., or that some other method be adopted, which will further the ends we have in view.

Sunday
Schools.

“ Some of the reasons presented were as follows:

“ 1. Because this department of work is committed to it.

“ 2. Because the W.M.S. shares to some extent with the Board of Missions in the maintenance of more than one institution, and failure to meet its obligation would be a serious embarrassment.

“ 3. It supplements the Board in many places by furnishing nurses, Bible-women, kindergarten teachers, etc.

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“ 4. It supplies the majority of the Sunday-school teachers on the foreign field, well instructed in the Scriptures, and trained in the art of teaching, and, in addition, in its own little neighborhood schools scattered through the various cities, has as many as two thousand children under tuition (now over eight thousand).

“ 5. In its schools and by its evangelistic workers it gives fundamental teaching and training to the girls and women, most essential to the upbuilding of a true and intelligent Church.

“ 6. It furnishes bands of singers whose trained voices are a marked and valuable feature in the services of God's house.

“ 7. It instructs and leads in the obligation and practice of Christian stewardship, which will mean much to the Church in future.”

This petition was subsequently considered by the joint committee of the two Boards and then forwarded to the General Conference of 1910, which granted it, the following being authorized: “The W.M.S. shall receive a sum not exceeding 20 per cent. of the amounts contributed to the General Missionary Fund by Sunday schools.” Received as W.M.S. share, 1916, \$11,492.30.

LITERATURE AND PUBLICATION DEPARTMENT.

Great
Nerve
Centre.

The Literature Department may be described as the great grand-trunk nerve system of the organization, sending out life-currents to its remotest parts. Depletion comes with age to ordinary nervous systems, but to this years bring only added potency. If the his-

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tory of the decade could show in some way the output from what used to be Room 20, but is now Room 410 in the new Wesley Buildings, Queen Street West, it would be a revelation that would revolutionize our ideas concerning its value. The Literature Committee, with Mrs. A. M. Phillips as its leader, is ever looking for helpful literature, and its bi-monthly meetings are an earnest effort to secure the best.

The Eastern and Manitoba depots continue to be valuable distributing centres. This "Story" would not be complete without an appreciation of the efficient, faithful service rendered for twenty-eight years by Mrs. Charles Stewart as Secretary-Treasurer of the Eastern Literature Depot.

The number using the Study Books has increased steadily, both for seniors and juniors, and in like manner Study Classes. The Society is greatly indebted to Mrs. H. A. Lavell for the skill and spiritual insight with which she has for eight years prepared the "Suggested Programmes," so that Auxiliaries with limited facilities have been enabled to make the most of the Study.

Study
Books.

Through the Annual Report, the Mite Boxes (income last year \$14,051), Easter appeal and envelopes, certificates, etc., Room 410 is constantly in touch with the whole constituency. Note the volume of business that must be done each year to reach the grand

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total of the decade, which says nothing of thousands of letters, packages, etc., sent out:

Total Receipts (including Grant, \$26,595.32).	\$70,179.48
Books and Pamphlets—Issued	999,067
“ “ —Purchased	121,231
Text Books Sold	39,200
Easter Thank-offering Envelopes.....	855,942
Mite-Boxes	220,319
Mile-of-Copper Holders	57,460
Membership Pins	2,096
“ “ —Silver	936
Suggestive Programme Leaflets	138,320
Monthly Letters	343,900
Circle Pins	200
Band Pins	200

Periodicals. *Periodicals.*—The *Outlook* remains the official missionary organ of the Church. Miss Henrietta MacCallum, the former talented Associate Editor, was followed in 1907 by Miss E. J. McGuffin, who has maintained the high standard of her department. Subscribers: 1906, 13,500; 1916, 14,052. To credit of *Outlook*, \$381.

Palm Branch.—In 1907 Miss Harriet Stewart, M.A., succeeded the former versatile Editor, Miss L. Lathern. This little paper this year celebrated its twenty-fifth birthday. It grows in favor with its years and should be found in Sunday schools as well as Circles and Bands. Subscribers: 1906, 4,034; 1916, 6,330.

Since retiring from the *Palm Branch* Miss Lathern has ably edited the W.M.S. column in the *Wesleyan* and Miss McGuffin has ren-

The Home Base

dered the same valuable service in the *Guardian*.

The Monthly Letter, so carefully prepared by Mrs. Bascom, is a great boon to Heralds and Associate members. Subscriptions: 1905-6, \$231.57; 1915-16, \$365.03.

One writes in reference to these papers: "Our hope has been to stimulate the world-thought of the present missionary day, to quicken spiritual life, to enlarge mental vision and to press the obligation of Christian Stewardship upon our members."

Easter-tide.—The Resurrection, the appearance of the living Christ having been first to Mary, and the commission then given to women, combine to make Easter the supreme festival of the Society. Easter offering, 1906, \$11,854; 1916, \$26,233.

Easter-tide.

The Supply Committee.—The name of the Secretary, Mrs. Wm. Briggs, who is still the heart and soul of this beneficent department, is "as ointment poured forth" in many lonely homes and isolated places. The blessing of the needy resteth upon her, and she continually calls forth the affection and admiration of her comrades. Over \$80,000 worth of goods have been sent out during the decade.

Once in ten years is not too often to call attention to the rule, "In no case shall the funds of the Auxiliary be used for the

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purchase of material or the payment of freight."

Industrial Work (Silk Embroidery).—Is still carried on in Kanazawa to assist the older sisters of some of the pupils, so that they may have the advantages of night school, Sunday as a rest day with Sunday school and religious services. Appropriation during ten years, \$11,800. Work sold in Canada, \$8,165.

Constitution.

As the author in Volume I. outlined the Constitution and various departments, and the Society's Blue Book is always at hand, it is only necessary to note a few changes and the growth of each division. Democratic in form, Auxiliaries, Circles and Bands are represented in the Branches, and the Branches, on a certain basis, in the Board.

With the Board of Managers lies the power of legislation. It makes the rules, formulates plans, decides policies, etc.; selects and appoints all missionaries, and receives and disburses all moneys given for its purposes. The Branches carry out the plans of the Board, which in many cases they have suggested, and gather up and make effective the resources of Auxiliaries, Circles and Bands. The three latter divisions form the foundation of the whole structure, and their function is to inform and win the individual unit in the local church,

"To live and love and labor
In God's larger ways."

The Home Base

Their fidelity and zeal during the strain of the past three years have been beyond all praise.

The Constitution has changed but little during the decade, and any changes that have been made have been necessitated by growth in membership at home or extension in the different mission fields. In 1906 representation from Branches to the Board was "one for every thousand members or major fraction thereof"; now one for "every three thousand," etc. In 1914 the following was added: "Associate officers may be appointed as the needs of the work may require, who shall be *ex-officio* members of the Board of Managers." We now have an Associate Secretary for Chinese work, one for Japanese, and another for Austrian and other European immigrants; also a Secretary for Special Objects and an Associate for Statistics. A wise division of labor for voluntary service should not be too exacting or overtaxing.

Associate
Officers.

Branches.—In 1909 Saskatchewan and Alberta were organized according to Conference boundaries. The Auxiliaries of the former North-West Branch, with the exception of those within the bounds of Manitoba Conference, and the Auxiliaries within the Province of Alberta, agreed to form two Branches instead of one. 1916, Newfoundland organized.

The Heart of the Problem

Branches have added to their officary a Treasurer for Circles and Bands and a Superintendent of the Department of Christian Stewardship.

The District Constitution has been made more effective. District Organizers have such a place of power and influence, they are expected to give wise and enthusiastic leadership.

Auxiliaries and Circles have also added a Superintendent of Christian Stewardship and have won a point of long contention, the right to elect by ballot with or without nomination, as they shall choose.

In 1915 "Little Light Bearers" became the new name for the Cradle Roll, so that it might not even seem to interfere with a similar roll used in Sunday schools. This year a new annual member's certificate has been designed and a beautiful life member's certificate is now ready.

During the decade greater attention has been paid to the young people, with very gratifying results.

Associate members are still very few, when they might number many thousands.

Christian Stewardship has taken the place of "Systematic and Proportionate Giving," as it refers to life as a whole and not merely to the giving of money. By the appointment of superintendents in all Auxiliaries, knowledge and liberality have greatly increased.

The Home Base

National Training School and Deaconess Home.—This school continues, for seven months in the year, to be the training ground for missionary candidates, and all who have spent the session there speak in the highest terms of its value, especially in Bible study and the quickening of spiritual life.

National
Training
School.

Day of Prayer.—Feeling the need of increased intercessory prayer, the Board this year appointed a Day of Prayer, with special programme, which was largely observed throughout the Dominion.

Day of
Prayer.

The presentation of the work of the Society to General and Annual Conferences continues, also special Sunday services where practicable. The Every-Member Canvass is undertaken by all wide-awake Auxiliaries. The Birthday Party in January has yielded large returns, but there is no need to enumerate; glowing enthusiasm is ever working out new plans, new methods. Efficiency, efficiency is the slogan of the hour, and it is a good one, but the deeper truth must be remembered. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

E. W. R.

CHAPTER XXVII.

“DISTINGUISHED SERVICE ORDER.”

“Love like the light silently
wrapping all.”

IT has long been our thought that the Society should have an Order of Merit; a reward for long or distinguished service, as in the army. Not something that could be purchased for money, but a decoration given as a mark of honor and appreciation. It might be a star with bar for ten years of service; two bars for twenty; three for thirty. The trouble would be that so many would merit the honor the Society would be in danger of bankruptcy.

In this connection we are not now thinking of Board and Branch officers, but of that silent company of women—who shall form a part of that “great multitude which no man could number”—who, by their devotion and zeal have really written the foregoing history. Through the years we see them at the monthly meeting, no matter how great the obstacles to be overcome by the way; we see them taking part, often with faltering lips, but soul undaunted, and we see above all, love-crowned, sacrificial gifts. We like

Distinguished Service Order

to put in contrast these groups of women, young girls and little tots with those other groups on the other side of the world, the first-fruits of their endeavor, and who, in turn, will win others to Christ, a divine multiplication.

How often we shower praise on our missionaries, and that is well, that is right; but how seldom do we speak of the valuable service being rendered by many others. The Society was singularly fortunate in the character of its early messengers—women of vision, of judgment, of strong faith and practical ideas—and it was equally favored in the life of those who formed its first officary, who mapped out its rules and decided the policies which have, in the main, guided it ever since. They were no less rich than the missionaries in all things necessary to pioneers who enter an unknown territory, to tread an untried way; their safety, however, was in the fact that they sought to follow the Christ; where they saw the light there they followed, and He has led them, with thousands whom they have influenced, to cities of habitation, even here, where they eat of the hidden manna and drink of the water of life.

In looking at a summer landscape certain points of light attract the eye, so, in looking at a landscape of years certain events, certain

The Heart of the Problem

personalities emerge from the background and make themselves both felt and seen; strange to say, they are more plainly visible to those of "one heart, one way." For instance, we of the Society see clearly in the centre of the picture the Vice-President, Mrs. A. Carman, wife of the senior General Superintendent; who, from the time of the union of the Societies (Wesleyan and Methodist Episcopal) in 1885, has, by her statesmanship and wise counsel, greatly strengthened the organization. Mrs. E. S. Strachan, now Foreign Secretary, has stood by her side in counsel and "sweet reasonableness" all through the years. Mrs. G. P. McKay, former Home Secretary, though obliged to retire in 1909 after thirteen years of service, is well in the foreground, her excellent judgment and Christlike spirit not having been forgotten; quite near her, Miss Annie Ogden, who, from 1892 to 1912, devoted herself with skill and self-denying labor to the interests of the Literature and Publication Department. She should have a royal decoration, even though she bears the title of Hon. Sec.-Treasurer. Miss Marcella Wilkes, Treasurer for almost twenty years, who will appear in another picture, is in the group on the left, and with her Mrs. A. M. Phillips, a Secretary unsurpassed, for fifteen years; Mrs. George Kerr, Home Secretary from 1907, and Mrs. N. A.

Distinguished Service Order

Powell, Secretary for Special Objects from 1909; just a little apart Mrs. W. W. Ogden, Treasurer of the Rest Fund from 1902 to 1914.

Clustered about these central figures may be seen a larger group of equally clever and devoted women, to whose labors the Society is, perhaps, quite as much indebted. Who can estimate the influence of the following elect women; Mrs. J. B. Willmott, who, by her loving leadership, coupled with her capable and indefatigable Corresponding Secretary, Mrs. Wm. Briggs, has guided the fortunes of the Toronto Branch for the last twenty-two years; Mrs. T. G. Williams, who has been the heartening friend of every officer in the Montreal Branch for fourteen years, as Corresponding Secretary, and nineteen as President; Mrs. J. D. Chipman, for fourteen years President of the N. B. and P. E. I. Branch, and who still lives in the hearts of those who through her reached the highlands of service; Mrs. T. W. Jackson, for thirteen years, also presided over the Hamilton Branch with such spiritual vision that her people see it still: she was followed by Mrs. J. E. Baker in 1907; Mrs. Gordon Wright for fifteen years President of the London Branch, and for a great part of the time Dominion President of the W. C. T. U., by her catholicity of spirit enlarged the outlook

The Heart of the Problem

of her Branch. It was a matter of great regret that she retired this year. Mrs. G. H. Young, pioneer President of Manitoba Branch for fourteen years, opened a new door to the women of the West, and was followed, in 1909, by an equally good pioneer, Mrs. G. N. Jackson. Mrs. J. F. Betts stands among the first in length of fruitful service—much of which was the breaking of virgin soil—having been President of the British Columbia Branch for twenty-five years. Held in love and honor she lives in all hearts, and it was amid lamentations she refused office this year. Mrs. John Dolnage, President of the former North-West Branch, and Mrs. W. W. Chown, President of Alberta Branch, have each a share, though for a shorter time, in pioneer work in the West. Time fails to speak of others, but these are all entitled to wear a decoration, star and bar or two bars.

There is one position in the Society which calls for unusual talent, that of Treasurer, so there was something like dismay felt by the Board when it learned that Miss Wilkes, who had so long guided its financial policy, thought it necessary to retire; but, in view of her long service it dared not ask more. The Board at its Annual Meeting, September, 1916, found it difficult to express its

Distinguished Service Order

appreciation. We quote a paragraph from the Resolution:

Dear Miss Wilkes:—We find it difficult to express in any adequate terms our indebtedness to you for all the years of service you have given the Society, or our appreciation of the manner of that service. We think of you as the large, loving-hearted woman who has endeared herself not only to the officary, but to the missionaries in the different fields and to the whole constituency of the Society by an efficient, quiet, unobtrusive doing of an onerous task. Day after day you have attended to the details of an ever-increasing income, which in 1897, when you first assumed office, amounted only to \$39,016.00, but now has reached the noble sum of \$206,548.78. You have borne the burden, the responsibility of this great financial undertaking, and borne it cheerfully, gladly, for the Master's sake, with no thought of reward or remuneration—a love-offering which excites our admiration as well as our gratitude—when the expert knowledge and skill which you possess might have commanded a large monetary return.

While you will ever abide in our love, we desire that your name shall always be associated with the Society. The Board has in mind setting aside the sum of ten thousand dollars for the erection of a Girls' Boarding School in the city of Chungking, to be called the Marcella Wilkes School, and in it, we trust, the beautiful, upright character of our beloved Treasurer may be many times reproduced.

During the last half of the decade, retirement from the foreign field of senior missionaries brought not only regret, but real sorrow and loss irreparable, for confidence, ripened judgment through experience, and facility in the use of a language with understanding of

The Heart of the Problem

a foreign people are not gained in a day. The history, as given by the author, needs no further words to reveal the life and work of each ambassador of Christ, whose name follows: Miss Jessie K. Munro, Japan, eleven years, and five among Ruthenians in Alberta; Miss E. A. Crombie, Japan, twenty-one years; Miss Isabel Masten, twenty years French Institute, Montreal; Miss E. A. Preston, twenty-six years, twenty in Japan and six in Vancouver; Miss Sara C. Brackbill, twenty-one years in China; Miss Isabel M. Hargrave, twenty-seven years in Japan, and Miss Elizabeth H. Alcorn, twenty years.

It is the hope of the Board that nearly all of these ladies, who are held in loving regard, may, after rest has renewed their strength, serve in other ways if not in the foreign field.

ARRIVED IN THE CITY OF GOD.

“O Saul, it shall be
A face like my face that receives thee: a man
like to me,
Thou shalt love and be loved by forever: a hand
like this hand
Shall throw open the gates of new life to thee!
See the Christ stand.”

—*Browning.*

In our book of life's most pleasant memories we have inscribed the names of four of our comrades who all too soon passed from among us; passed ere yet we had thought of

Distinguished Service Order

their departure or were in any way prepared for it.

May Day, 1908, Miss Frances E. Palmer exchanged the limitations of time for the freedom of that "new life." Hers was a rarely gifted personality with a positive genius for organization; she had also the useful faculty of discernment, so was able to draw to her side women of like mind and heart; a spiritual leader who, for twenty years, devoted her life to the interests of the New Brunswick and Prince Edward Island Branch. She still lives.

Mrs. S. E. Whiston, from 1884 to 1904 either President or Corresponding Secretary of the Nova Scotia and Newfoundland Branch, and Hon. President until 1912, was a woman greatly beloved. A ready writer, with subtle play of humor, she won many to service. One of those rare spirits only given to the world now and then.

In the early days of 1914 the Master suddenly called Mrs. H. L. Platt from the little family circle where she seemed indispensable. Only three months previous, when she retired from office, the Board thus expressed itself. We quote two paragraphs:

Resolved, "That this Board desires to place on record its appreciation of, and gratitude for, the efficient, devoted sacrificial services rendered to God and the Church by Mrs. G. D. Platt, through the Bay of Quinte Branch, for two years Corre-

The Heart of the Problem

sponding Secretary, for seventeen years its President. Often in feeble health and pressed with home duties, yet, faith and zeal undaunted, she has by voice and pen led her people forward in the stewardship, not only of money, but of life.

For the "Story of the Years" it owes her much, and has nothing with which to pay except loving thanks and the hope that she may find herself able to bring it up to date in the near future.

Miss M. J. Cunningham, one of our senior missionaries, went home at the glorious Eastertide, 1916, from the work she loved to the Father whom she had served so devotedly among foreign peoples—twenty-four years in Japan, and three among Europeans in Sault Ste. Marie, "The Story of the Years" makes manifest her beautiful, helpful life and work.

HERE BEGINNETH A NEW DECADE.

E. W. R.

NOTE.

As the President of the Society, Mrs. W. E. Ross, is the author of the chapter, "Distinguished Service Order," it is not surprising to find that the group of officers she has so beautifully sketched in the fourth paragraph is incomplete. It therefore becomes necessary for another to take the artist's brush and insert an additional figure, a central one, the President, around which her fellow officers cluster.

In the author's reference to the Vice-President, Mrs. Carman, wife of the General Superintendent Emeritus, Rev. Dr. Carman, one is reminded that the head officary of the Society during the last decade has leaned somewhat toward "apostolic succession."

Distinguished Service Order

Mrs. Ross, daughter of the late General Superintendent, Rev. J. A. Williams, D.D., has shown much of her father's administrative ability in connection with her regime as President since 1897. Whether in the capacity of presiding officer, speaking on the public platform, planning hospitals, school buildings or W.M.S. Homes, drafting Constitutions for the conduct of the affairs of the Society or educational institutions on the field, advising with candidates and missionaries, or in the many other duties devolving upon a presidential head, she has shown a rare combination of executive ability, business acumen, tactful oversight and spiritual vision that have made the wheels of the organization run with unusual smoothness—a worthy captain leading her comrades on to higher achievements, until the year 1916 registers a greater advance in membership and contributions than any previous record.

All honor to a noble chief whose associates delight to follow.

S. P.

APPENDIX

- A—Branch Schedules
1905-1906 and 1915-16
- B—Officers 1906-1916
- C—Missionaries appointed
since 1906

APPENDIX A

STATISTICAL REPORT, 1905-1906.

CONFERENCE BRANCHES.	Auxiliaries.	Increase.	Annual Members.	Life Members.	Total Membership.	Net Increase.	Mission Circles and Bands.	Mission Band Membership.	Receipts, Annual Members' Fees.	Life Members' Fees.	Mission Circles and Bands.	Epworth Leagues.	Public Meetings.	Mite-Boxes and Envelopes.	Donations.	Thank-Offering.	Bequests.	Associate Helpers.	Other Sources.	Amount sent General Treasurer.
London	140 17	3609	343	3952	493	43	1636	\$3609 85	\$1400 00	\$1693 61	\$34 95	\$942 93	\$455 50	\$902 20	\$899 16	\$200 00	\$22 97	\$1950 45	11340 14	
Hamilton	134 7	3759	401	4160	410	58	2162	3702 00	2275 10	1670 29	71 07	424 12	461 96	1178 80	1810 18	10 00	113 58	844 92	11424 78	
Toronto.	106 4	3649	475	4124	158	65	1901	3740 20	1825 00	1393 63	147 75	1405 27	570 96	1182 90	1565 88	1400 00	116 21	2174 21	14710 00	
Bay of Quinte.....	161 *8	4249	242	4491	261	74	2432	4249 15	1050 00	1758 64	12 28	593 93	235 35	380 02	2003 28	130 40	50 46	1775 52	11444 51	
Montreal	133 3	3005	300	2305	276	60	1652	3005 22	1625 00	1281 55	26 37	933 20	534 77	814 04	1975 92	555 00	23 61	890 51	10842 49	
N.B. & P.E.I.....	86 1	1859	169	2028	23	92	2604	1859 00	775 00	2819 60	.....	550 00	856 32	623 58	943 59	8 00	56 90	450 23	8693 38	
N.S. & Nfld.	79 4	1802	187	1989	177	86	2000	1802 00	775 00	1512 86	60 00	341 76	467 30	206 58	1314 51	370 57	11 08	375 34	7060 27	
Manitoba	52 9	1231	89	1320	337	22	526	1231 30	900 00	964 73	5 00	435 10	243 50	162 08	716 54	.....	63 73	341 02	4900 00	
North-West.	28 8	828	63	891	185	24	721	800 00	325 00	903 38	.....	412 40	227 89	167 00	413 32	.....	.....	321 98	3117 10	
British Columbia ..	17 3	429	52	481	89	21	456	429 00	350 00	625 40	70 00	184 40	67 15	191 70	212 05	.....	6 35	399 55	2215 96	
T total.....	946 48	24420	2321	26741	2109	545	16100	24427 72	11300 10	14623 69	427 42	\$6223 11	\$4120 70	\$5808 90	11854 44	\$2673 97	464 89	\$9523 73	85622 00	

* Decrease.

STATISTICAL REPORT, 1915-16.

CONFERENCE BRANCHES.	Auxiliaries.	Increase.	Annual Members.	Life Members.	Total Membership.	Increase.	Associate Members	Mission Circles.	Increase.	Circle Membership.	Increase.	Mission Bands.	Increase.	Band Membership.	Increase.	Little Light- Bearers.	Receipts from Mission Circles.	Receipts from Mission Bands.	Epworth Leagues.	Easter Thank-Offering.	Rest Fund.	Sent General Treasurer.					
Toronto.....	130 ..	5363	1348	6711	*120	327	54	2	1581	*42	49	*10	2100	*166	1143	\$4784	\$1598	.....	\$4384	62	\$819	76	\$29930	00			
London	190 ..	5756	881	6637	298	355	51	9	1719	153	55	6	1621	17	672	3161	81	1308	81	13	2719	64	496	54	21100	00	
Hamilton	142 *5	5416	1185	6601	160	429	52	2	1246	28	67	*2	2371	106	1928	3479	17	1975	58	.....	3349	36	403	97	21450	00	
Bay of Quinte.....	174 *1	5393	904	6297	83	173	37	4	832	33	89	5	2546	217	371	1349	92	2036	25	51	17	3293	06	341	18	19336	00
Montreal.....	142 1	4200	830	5030	158	76	51	3	1160	229	39	*4	1350	241	372	3168	24	807	51	41	03	3246	99	347	96	18226	55
Nova Scotia.....	87 2	1729	308	2037	55	136	25	2	481	24	66	3	1782	28	.....	1243	00	1463	00	.....	1668	00	186	00	8630	00	
Newfoundland.....	19 *2	715	70	785	34	77	10	4	252	55	34	2	1687	134	38	551	34	938	63	.....	523	26	44	32	3862	89	
New Brunswick & P. E. I.	104 ..	2344	412	2756	*16	110	28	3	842	115	75	*4	2436	101	57	1957	79	2237	10	.....	1739	17	250	08	13150	00	
Manitoba	102 *4	2382	544	2926	*59	.....	34	*3	904	8	56	*1	2003	58	.....	2105	85	1980	96	24	29	2178	87	238	72	13972	00
Saskatchewan.....	69 4	1195	244	1439	5	27	26	2	656	19	25	.....	633	*22	119	1153	18	809	22	33	17	1332	71	161	35	6925	00
Alberta.....	37 *2	1315	241	1556	76	79	18	4	519	66	27	12	953	82	383	740	41	723	78	26	05	857	17	71	05	5384	00
British Columbia.....	50 2	1196	344	1540	51	70	19	2	424	53	34	3	951	*130	127	933	55	1085	10	16	00	940	79	110	85	6600	00
Total.....	1246 *5	37004	7311	44315	725	1859	405	34	10616	741	616	10	20433	666	5210	24628	64	17264	29	204	81	26233	64	3531	78	168916	44

* Decrease.

APPENDIX B.

(Continued from Vol. I.)

OFFICERS OF THE BOARD OF MANAGERS 1906-1916.

President:

Mrs. W. E. Ross, Hamilton, Ont.....1897-....

Vice-Presidents:

By Election

Mrs. A. Carman, Toronto, Ont.....1885-....

By Virtue of Office

The Presidents of Branches.

Recording Secretary:

Mrs. A. M. Phillips, Toronto, Ont.....1901-....

Field (named Foreign 1909) Corresponding Secretary:

Mrs. E. S. Strachan, Hamilton, Ont.....1881-....

Associate Foreign Secretaries:

For Chinese Work

Mrs. J. D. Chipman, Toronto, Ont.....1914-1916

Mrs. James Hales, Toronto, Ont.....1916-....

For Japanese Work

Mrs. W. B. Coulthard, Toronto, Ont.....1914-....

Home Secretary (Canadian Fields):

Mrs. George Kerr, Toronto, Ont.....1907-....

Associate Home Secretary:

Mrs. James Harrison, Hamilton, Ont.....1914-....

Officers of the Board of Managers

Home Secretaries of Statistics and Special Objects:

Mrs. G. P. McKay, Toronto, Ont.....	1896-1909
Mrs. N. A. Powell, Toronto, Ont.....	1909-1916
Mrs. George J. Bishop, Toronto, Ont.....	1916-....

Associate Secretary:

Mrs. J. D. Chipman, Toronto, Ont.....	1916-..
---------------------------------------	---------

Treasurers:

Miss Marcella Wilkes, Toronto, Ont.....	1898-1916
Mrs. N. A. Powell, Toronto, Ont.....	1916-....

Rest Fund Treasurers:

Mrs. W. W. Ogden, Toronto, Ont.....	1902-1914
Mrs. E. A. McCulloch, Toronto, Ont.....	1914-....

Vice-Presidents:

By Virtue of Office

WESTERN OR LONDON BRANCH

Organized 1882. Divided 1894 into

LONDON CONFERENCE BRANCH

Mrs. Gordon Wright.....	1903-1916
Mrs. W. E. Pescott.....	1916-....

AND

HAMILTON CONFERENCE BRANCH

Mrs. T. W. Jackson.....	1894-1907
Mrs. J. E. Baker.....	1907-....

CENTRAL OR TORONTO BRANCH

Organized 1882. Divided 1893 into

TORONTO CONFERENCE BRANCH

Mrs. J. B. Willmott.....	1894-....
--------------------------	-----------

AND

BAY OF QUINTE CONFERENCE BRANCH

Mrs. G. D. Platt.....	1896-1913
Mrs. A. W. Grange.....	1913-....

EASTERN OR MONTREAL CONFERENCE BRANCH

Organized 1883

Mrs. T. G. Williams.....	1897-....
--------------------------	-----------

Officers of the Board of Managers

NOVA SCOTIA AND NEWFOUNDLAND CONFERENCE BRANCH

Organized 1884. Divided 1915 into
NOVA SCOTIA CONFERENCE BRANCH

Mrs. J. Wesley Smith.....1904-1911
Mrs. W. B. Chittick.....1911-....

AND

NEWFOUNDLAND CONFERENCE BRANCH

Mrs. E. G. Hunter.....1915-....

NEW BRUNSWICK AND PRINCE EDWARD ISLAND BRANCH

Organized 1884

Mrs. J. D. Chipman.....1898-1911
Mrs. W. B. Coulthard.....1911-1913
Mrs. C. F. Sanford.....1913-....

MANITOBA CONFERENCE BRANCH

Organized 1895

Mrs. G. H. Young.....1895-1909
Mrs. G. N. Jackson.....1909-....
Divided and NORTH-WEST BRANCH formed 1904
Mrs. John Dolmage.....1904-1909

Again divided

SASKATCHEWAN BRANCH

Organized 1909

Mrs. J. Dolmage.....1904-1911
Mrs. John Bellamy.....1911-1914
Mrs. M. M. Bennett.....1914-....

ALBERTA BRANCH

Organized 1909

Mrs. W. W. Chown.....1909-....

BRITISH COLUMBIA CONFERENCE BRANCH

Organized 1891

Mrs. J. F. Betts.....1895-1916
Mrs. F. B. Stacey.....1916-....

APPENDIX C.

MISSIONARIES APPOINTED SINCE 1906.

Austen, May, M.A., M.D.	Keagey, Margaret D., B.H.Sc.
Asson, Mary A.	
Armstrong, Mildred J.	Lawson, Lottie E.
Addison, Margaret E.	Lawson, Mary E., B.A.
Adsett, Hazel.	Lindsay, Olivia C., B.A.
Armstrong, Georgie E.	Lediard, Ella.
Beatty, Rose, B.A.	
Black, Emoline.	Markland, O. Neata, B.A.
Bird, Florence.	McLean, Ella, B.A.
*Bouchard, Lilian E.	Marshall, Eliza.
Butcher, Margaret E.	McLeod, Annie O.
	McPherson Ethel.
Campbell, Edith, B.A.	McKim, Nina.
Cartwright, C. F.	Myles, Ada S.
Courtice, Sybil R.	Masters, Irene F.
Code, Phoebe.	
Collins, Ethel.	Payne, Ada M.
Chappell, Constance, B.A.	Powell, M. W.
Clarke, Isabella.	Parker, Mary M.
Donogh, Lizzie J.	Rea, Olive, M.D.
Drake, Katharine.	Robinson, Florence A.
Dever, Mrs. Mary S.	Robinson, Jennie.
	Ryan, Esther L., B.A.
Elderkin, Elizabeth J., B.A.	Robinson, E. Rubie.
Estabrook, Alice L.	
Ellwood, Ila M.	Scholefield, Sarah.
	Steele, Uberta F.
Folkins, Sadie M., B.A.	Speers, Edna M.
Ferguson, Sarah E.	Sanford, Alice A., M.L.A.
	Smith, Mary Totten.
Govenlock, Isabel, B.A.	Sparling, Edith P.
Graham, Eleanor D., B.A.	Srigley, Zelma L.
Gray, Fanniè S.	Shuttleworth, V. A.
	Swann, Annabel.
Howson, Ethalind B.	Scott, Mary C., B.A.
Hudson, Frances E.	Swann, Mary J.
Hall, Ellen E.	Scouten, Annie.
Harrison, Adelaide.	Stone, Florence E.
Hurd, Helen R.	Speers, Ada B., M.D.
Hickman, Ethel M.	Strothard, Alice O.
Hockin, Mrs. Arthur.	Staples, Marie M.
Holt, Jane Ethel.	Sherritt, Lydia B.
	Shepley, Beulah M.
Inglis, May W.	Sweetman, Ethel Maude.
Jost, Mary.	
Jack, Florence F.	

Missionaries Appointed Since 1906

Turner, Olive M.
Thompson, Mabel E.
Thompson, Mary I.
Tuttle, Martha J., B.A.
Tait, Sadie O.

Ure, Jennie.

Virgo, Ethel M.

Wellwood, Caroline.
Wheeler, Myrtle M.

Young, Dell.
Yarwood, Mary.

Fifteen of these have been married.

Eleven not now on the field—withdrawn.

* Miss Bouchard has served since 1902, but her name did not appear in the earlier volume list.

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Platt, H L

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